A

Familiar Guide

TO THE

Right and Profitable Receiving

OF THE

LORD's SUPPER.

Wherein also the Way and Method of our SALVATION is briefly and plainly Declar'd.

By *Theophilus Dorrington.*

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BIBLIOTHECA·BODLEIANA

TO THE

QUEEN'S

MOST

Excellent Majeſty.

May it pleaſe Your Majeſty

TO permit me, moſt Thankfully, to Acknowledge, That it is Your MAJESTIES very Gra-

cious Approbation of Another Endeavour to revive the Decay'd Piety and Vertue of the Age; which as it Animates me to proceed in that, and has almoſt brought it to Perfection, ſo it was the great Encouragement of this. In which I have endeavour'd to perſuade, and direct to the right uſe of this Bleſſed Sacrament; Which is perhaps

haps the best and most Effectual means that our Lord has left in his Church to promote and maintain in it the Love of God and of our Neighbour. And may it please Your Sacred MAJESTY to give leave, That I may Encourage my self from the Favour mention'd, to Implore and Hope for the Honour of Your MAJESTIES Patronage.

tronage to this Small Piece also. I am, and desire to be as long as I live,

Your MAJESTIES

Most Obedient and

Dutifull Subject,

Theophilus Dorrington.

AN

Advertiſement.

I Have in this little Book diſtinctly ſtated and repreſented that Solemn Covenant with Almighty God, which we all of us enter into in our Baptiſm: Becauſe ſince the Receiving of the Lord's Supper is deſign'd for a Renewal and Confirmation of that Covenant, the diſtinct Knowledge of that is neceſſary to our Fitneſs for this Sacrament; And I have further diſpers'd, through the whole, many weighty Arguments to Induce Men to keep cloſe to that Covenant; It being to us the Onely Way of Salvation: That ſo I might at once promote in many a Religious and Good Life; a Fitneſs for this Sacrament; and the Attainment of their Everlaſting Salvation.

And

And having made this the Subject and Scope of this Book, I think it may not be amiſs to ſuggeſt, that it is very fit to be recommended and preſented by thoſe who have taken upon them the Charitable Office of being God-fathers or God-mothers, to ſuch as they have preſented to God at the Sacred Font. It is the Certain Duty of theſe Spiritual Parents, and the Charge laid upon them by the Church, to concern themſelves afterwards, and take all the Care they can, That the Child may be taught, as ſoon as it is able to learn, what a Solemn Vow, Promiſe, and Profeſſion, it has made by them. This Duty and Charge they would hereby, in ſome meaſure, perform; eſpecially if they would alſo concern themſelves after a time to know what Uſe their Spiritual Children have made of it. Certainly if the Duties and Charge of this moſt uſefull Spiritual Relation were conſcientiouſly minded, and in this and the like ways perform'd; we ſhould not ſee ſo much deplorable Wickedneſs among Profeſſours of Chriſtianity as there is, and we might reaſonably

reaſonably hope to ſee the next Genera-tion, at furtheſt, deliver'd from the Vi-ces and Madneſs of this.

And ſince this Covenant is implied in Baptiſm, when it is not expreſs'd in our Way: This Book will be uſefull to be read in all Families, in order to train up Young People in the Knowledge of their Engagements to God, and in the Way of their Salvation, and to a Fitneſs for this Bleſſed Sacrament, that they may be con-firm'd in that Way. To Adapt it the better to ſuch an Uſe, I have added in the End a Prayer, *which is proper to be uſed after the reading of any part of the Book in the Family or Cloſet.*

I think fit to recommend this Book alſo to the Societies of Religious Young Men in and about this City; That they may hereby at a cheap Rate, and with lit-tle Labour, gain a right Underſtanding and a diſtinct Knowledge of the Nature and Deſign of this Bleſſed Sacrament. To whom (as Young Perſons) this may be neceſſary and uſefull Advice; That they

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I think fit to recommend this Book alſo to the Societies of Religious Young Men in and about this City; That they may hereby at a cheap Rate, and with little Labour, gain a right Underſtanding and a diſtinct Knowledge of the Nature and Deſign of this Bleſſed Sacrament. To whom (as Young Perſons) this may be neceſſary and uſefull Advice; That they

do

do not ſatisfie themſelves with Ardent and Devout Affections in their coming to the Sacrament, but endeavour to have their Judgments well informed too. For, as it will be of great Advantage to them towards a Holy and Good Life to have their Devotion built upon the Foundation of a ſolid Knowledge; ſo, without this, the Adverſary of their Souls will have many Advantages againſt them. To whom, as the Glory of our Time, I moſt heartily wiſh that Grace, Mercy, and Peace, may be exceedingly multiplied from God the Father, and from our Lord Jeſus Chriſt.

The

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A *Familiar Guide* TO The Right and Profitable Receiving of the Lord's Supper.

SECT. I.

The Introduction.

Chriſtian Reader,

THOU haſt here repreſented to thee, in a little room, I think, all that is neceſſary to render thee a meet and profitable Receiver of the Holy and moſt Comfortable Sacrament of the Body and Blood of Jeſus Chriſt our Lord. And I ſuppoſe it is in ſuch a Manner repreſented, as is moſt fit and likely, with the Bleſſing of God, to poſſeſs

thee with all the Qualifications requiſite in him that comes to this Sacrament, if thou wilt afford this little Book a ſerious and frequent peruſal. If thou haſt been ſo unhappy, and ſo much miſtaken in thy true Intereſt, as never to have laid theſe things to Heart before, and to have liv'd in the neglect of this Bleſſed Ordinance; I would adviſe, I would entreat thee often to read and ſtudy theſe things till thou art familiarly acquainted, and deeply affected with them; that thou mayeſt to thy Advantage come well prepar'd to this Sacrament. If the things herein contain'd have already affected thy Heart, and had a good Influence on thy Life, and thou art a frequent Attendant upon this Sacrament, it may ſuffice to read this Book as often as thou canſt on the Week before thou comeſt to it, as a good Weeks preparation for it. And for thoſe who Communicate every Lord's Day (as I wiſh all Chriſtians did) it may ſuffice, commonly, to retire ſometime on the Day

Day before, or get up the ſooner on the Sacrament-Day, and ſeriouſly Meditate on the Exerciſes herein propoſed, which are deſign'd to excite him that has an habitual fitneſs for this Sacrament into an actual one, and are uſefull for that purpoſe. I ſay commonly this may be enough for ſuch; but yet even they alſo may find it neceſſary and uſefull ſometimes, when leiſure allows, to read the whole.

To make it as ſhort as I could, and yet as comprehenſive too, I have ventur'd to leave out what might have been ſaid to juſtifie the Method and Parts of it; preſuming alſo that this will not be neceſſary.

Becauſe what is requiſite to render a Man a meet Receiver of this Sacrament is alſo neceſſary, and is ſufficient to conſtitute a good Chriſtian, and to bring him to Heaven: Therefore I have ſaid in the Title, that the whole Method and Way of our Salvation is herein plainly declar'd. So that if any Soul be ſolicitous about that Grand

and moſt Concerning Queſtion, *What muſt I do to be ſaved?* he may find it herein reſolv'd. And whether this Holy Sacrament may be accounted and uſed as a Means of Converſion to a Good Life or not; yet I hope that, by the Bleſſing of God, this little Book may be ſuch a Means to many, if Men will but think it worth their while to do ſo much towards their own Everlaſting Happineſs, as to read and conſider ſo ſmall a Treatiſe.

That another Book ſhould be publiſh'd on this Subject, after ſo many which have gone before it, will not ſeem ſtrange to any one who knows the Incomparable Pleaſure of Devout Thoughts, and the peculiar aptneſs of this Subject to afford them, together with the Inclination both of Grace and Nature to endeavour to poſſeſs others with what-ever has made a great Impreſſion on our ſelves. And I believe, when this Book is well conſider'd, it may appear, after all the reſt, to have its Neceſſity and Uſefulneſs.

The Prayer.

MAY the God of all Grace, Lover of Souls, to whom the Redemption and Salvation of Mankind is so very dear; and who invites us to this Sacrament as the way to Heaven, and that he may herein give us the happy fore-tasts of it: Bless this my weak Endeavour, and give it a success according to the Greatness of his Power and Love; to the promoting in many Hearts the Love of this Sacrament, and their frequent and comfortable Attendance upon it; and to the bringing many Souls to happiness and glory, for the sake of Jesus Christ our Mediatour and Advocate. *Amen.*

SECT. II.

The Creation of Man.

WHEN it is said in the first Chapter of *Genesis*, that *God saw every thing that He had made, and behold it was very good*: This means, that the Creatour, upon the review of his Works, was pleased and delighted in them; and that He hated nothing

that He had made: For, what we Hate, we wiſh that it were not, eſpecially not ſuch as it is. If therefore the Creatour had hated any thing that He had made, He had made it to be ſuch as He would not have it to be; Which is not to be ſuppoſed of Infinite Wiſdom and Goodneſs, and of ſuch Power as is able to make every thing what He pleaſes it ſhall be. Mankind therefore, among the other Works of God, were made very good, and were pleaſing to our Maker. Indeed He made Man a very Noble and Excellent ſort of Creature, ſuch as muſt be peculiarly pleaſing to Himſelf above all things in this lower World: As we may judge by thoſe words in *Gen.* 1. 27. *God created Man in his Own Image.* This was the peculiar Glory of Man, and that which chiefly advanced Him above the Creatures about Him: And it did principally conſiſt in theſe things following. That as He had Faculties capable of knowing, loving and obeying God, He

was

was disposed to do so: He knew God to be the most Excellent Being, and did accordingly Reverence and Esteem Him: He knew Him to be the Fountain Good, and His chief Good, and did accordingly fix the choice of his Will upon Him; and valued His Favour and Love, by which we enjoy God, as his greatest and only Felicity. There was then no Errour nor false Reasoning in his Understanding, no perverse Choice in his Will, no Inordinacy in any of his Appetites, no Motions in them contrary to His Reason. In nothing was Man enclin'd to contradict his Duty to God, or any of the Eternal Laws of Righteousness. Upon this account it was that Man was very good, and belov'd of His Maker. And being so belov'd, He liv'd in perfect Peace and Happiness: He was not encombred with any Evil; He wanted nothing that He had occasion for. It appears His kind Creatour would not cease doing for Him, till He had provided for all His Necessities, and De-

ſires; that ſo He might be compleatly Happy. Man then enjoy'd the willing and ready Service of all the Creatures about Him. He enjoy'd Himſelf, and could with pleaſure conſider and praiſe God for the Noble and Excellent Nature which his Maker had given Him: He had an eaſie and a quiet Mind, had no conflicts within himſelf, had no occaſion to rebuke or fall out with himſelf. He enjoy'd then his God too, being aſſur'd of his Favour, and receiving the conſtant Communications of it. He could, with great delight, contemplate and praiſe the glorious Attributes of God; And the Divine Wiſdom, Power, Righteouſneſs, Goodneſs and Truth were very pleaſant to Him, while he was aſſur'd that all theſe were friendly, and would be favourable to Him. This was Man's firſt Condition; a very Excellent and Happy one; but, alas! through his own default it did not laſt long.

SECT.

SECT. III.

The First Covenant between God and Man.

IT is very probable that all the Particular dealings of God with Man, in this condition, are not told us in that short account which *Moses* gives us of the Beginnings of the World. It being enough for us to know in General what is the Spring and Source of all that Sin and Misery which is now found among Mankind; The knowledge of which is of some Use and Importance towards our getting free from both. But what is told us of the Transactions between God and Man in that State, we may think we shall most truly Understand, and most rightly Interpret, if we guide our selves herein by the Tenour of his dealing with Mankind since that. From what is told us, then, of that time, and from what appears since, we may learn, That

it pleaſed the Creatour, when He had made Man, and had ſo highly oblig'd Him, to take upon himſelf the Relation of a Governour to his Creature, as He had the undoubted Right of one; and he very juſtly thought fit to exerciſe a Dominion over him for his Good. It was therefore, we may ſuppoſe, promiſed to Man, that He ſhould enjoy the Favour of his Maker, and a perfect Happineſs both of Body and Soul, upon the Condition that He would continue in the due Reverence and Love of his Maker, and Obey his Commands. And it was made known to him that He ſhould fall from the beſt of his Excellency, from that wherein He was ſo pleaſing to His Maker; and from all his Happineſs, if he did not continue ſtedfaſt in his Duty, and perfectly perform it, as God had inabled him to do. And this is that which is commonly call'd *the Firſt Covenant.*

SECT.

SECT. IV.

The Sacraments of That.

MOreover God having made Man to consist of a Body and a Soul, and knowing that it is natural to Him, for the Objects of his Senses to make great Impressions, and to have a mighty Influence upon his Mind: His Wisdom and Goodness order'd Matters so, as that his Senses might help to admonish him of his Duty, and to assure him of his Happiness in the performance of it. And this we may suppose was the Reason and Ground of God's separating two Trees, in the Garden where he had placed our First Parents, for a peculiar and uncommon Use: The One call'd *the Tree of the Knowledge of Good and Evil*; the Other call'd *the Tree of Life*. These we may reckon to have been the Sacraments of the First Covenant: For in these were Spiritual things by God's appoint-

appointment repreſented by outward and viſible Signs and Actions. Man was aſſiſted to remember his Duty and Obligations to his Maker by that Tree, call'd *the Tree of the Knowledge of Good and Evil.* For we may ſuppoſe that the Fruit of this Tree was ſet a-part by God wholly for the following purpoſe: Man was to take care to cultivate this Tree as well as others; but he was to offer the Fruit of it at ſet-times ſolemnly and religiouſly to God, as a viſible Acknowledgment that he owned Him the Maker of all things, and the Supreme Lord and the Proprietour of all. This was reſerved, as we may ſay, by God, to be a devoted Thing, and Man's Thank-offering to Him for all the reſt of his Gifts. And for this reaſon Man was forbid to eat of it himſelf. For we find in later Times, It was always held a very heinous and guilty Thing for Men to eat of, or uſe what God had ſeparated and reſerved to Himſelf. Now ſuch a ſenſible, outward Performance, as the ſolemn

lemn offering of this Fruit to God, and the looking upon it and using it onely as a Devoted Thing, was an excellent and fit Means to admonish Mankind for ever to acknowledge their Maker and Preserver as the Supreme Lord and Proprietour of all things: As it was a sensible Declaration that they did make this Acknowledgment, so it was a sensible Obligation of themselves that they would continue to do so; and the more a help to them to continue it, and to answer all the Obligations which naturally result from it in the Course of their Lives.

And then the other Tree was appointed to assure Man, upon his perfect Obedience, of his Immortality and Everlasting Happiness. So that whilst he continued stedfast in his Duty, he had right to take and eat the Fruit of this Tree: And he might take it as God's visible and sensible Pledge, and as an Instrument of Conveyance of Eternal Life and Happiness to Him. In like manner, as now we have leave from

from God to look upon the Rain-bow, not only as the natural Effect of the Sun ſhining upon a falling ſhower, but, as God's viſible pledge and aſſurance to Mankind, that He will never again deſtroy the World with a Deluge of Water.

SECT. V.

The Sin and Fall of Man.

THIS account ſhows the exceeding great Guilt and Wickedneſs of the Sin of our Firſt Parents. Their Sin was, that they did Eat of that Forbidden Fruit; and ſo they uſed and took to themſelves what was reſerv'd and devoted to God. It was the bringing to a Common uſe that which was ſeparated by his appointment to a Religious one, and was the profaning of a Hallow'd or Holy Thing. But let it be conſider'd a little how monſtrous and vile this Sin of our Firſt Parents was!

was! How ſoon had they forgotten the mighty Obligations which the Creatour had ſo lately laid upon them! How bountifull had he been to them! How much had he freely given them! And He with-held and reſerv'd but one Fruit to Himſelf; and this, we may ſay, they grudg'd and envied Him: They would not be content with ſo vaſt a proviſion as he had made for them, but would needs have this afforded too. The poor depending Creature, that deriv'd his Being, and all he had, would needs be ſole Proprietour and abſolute Lord of all things on the Earth, and would acknowledge no Superiour! They had no need of this Fruit, were perfectly happy without it; and might have continued ſo happy, if they would have abſtained from this; But they moſt unreaſonably deſpiſed their Happineſs, and hazarded the loſing it for the ſake of the Satisfaction and Advantage which they expected from this ſingle Fruit. The Creatour indeed had been ſo good to them,

them, they would not believe he would ſo ſeverely puniſh their Eating this Fruit, as he had threatned to do; and ſo that which ſhould have oblig'd them to be ſtedfaſt in their Duty, was moſt perverſely turn'd into an Encouragement of Sin. Oh vile and ſhamefull Wickedneſs! Let us conſider from what a vile Original we all ſpring, and be all humbled and aſham'd.

In yielding to this foul Act, they loſt that Holineſs and Righteouſneſs which they had been endow'd with, and by which eſpecially they had been pleaſing to their Maker. In this alſo they broke the Condition of the Firſt Covenant, which requir'd that they ſhould conſtantly Reverence and Love their Creatour, and obey Him in all things. And the ſad Conſequence of this was, That they hereby loſt the Favour of God, and forfeited all their own Happineſs. They loſt all Right to the good things of this World; to the Obedience, and Serviceableneſs of the Creatures which God had made for them.

them. They became liable to the Penalty which God had threatned to inflict, and immediately upon the Transgreſſion did deſerve to have been put to Death, and to be thrown into the place of Everlaſting Puniſhment, prepar'd for the Devil and his Angels.

SECT. VI.

The New Covenant.

AND the utmoſt ſeverity of the Threatning had been immediately executed in that manner upon them, we may believe, according as it was ſaid, *In the day thou eateſt thereof, thou ſhalt ſurely die*; If the Son of God had not become a Mediatour on their behalf. And He freely undertook to do what ever might be neceſſary to render it conſiſtent with the Honour of God to receive his Rebellious Creatures into Favour again, to releaſe their Obligation to Everlaſting Puniſhment, and

and reſtore them to perfect Happineſs. What He then undertook to do to this purpoſe, we may learn and conclude from what He did in the Fulneſs of Time: And that was; That He would unite Himſelf to the Humane Nature, and would become Man. In that Nature He would perform a perfect Obedience to God the Father, that He might merit, for Mankind, the Happineſs which was ſetled to be the Reward of perfect Obedience. And, to excuſe Man from the Eternal Death, which He had deſerved by his Sin, He undertook to ſuffer Death in his ſtead, and ſo to make his Death a Sacrifice for the Sins of Mankind. Thus much did He, very kindly and of his own accord, undertake to do for us; and he was accepted of the Father, and aſſur'd that He ſhould, by doing thus, obtain the Favour for us which He deſir'd. So He procur'd for Man that he ſhould not be utterly caſt off and thrown into endleſs Miſery; but have other terms of Favour appointed him:

And

And this Diſpenſation or Appointment is that which is called the New Covenant: And it is call'd the New Covenant in his Blood, becauſe it was procur'd by his Undertaking to ſhed his Blood in the Humane Nature as a Sacrifice for Sin. Upon this our Firſt Parents were permitted to live, to enjoy, in ſome meaſure, the Good things of this World for a while, and had ſpace allow'd them to make their Peace with God; to recover his Favour, and their own Happineſs.

We muſt know, that ſince it was a ſetled Law before the Fall of Man, that He ſhould propagate ſuch as Himſelf; and his Poſterity ſhould be reckon'd in the ſame ſtate and relation towards God with their Father, who begat them: Therefore when the Firſt Parents of Mankind thus became polluted by their Sin, and were fallen into the ſtate of guilty Rebels againſt God; All their Poſterity muſt needs come polluted into this World, as unclean things out of unclean, and muſt be

and restore them to perfect Happiness. What He then undertook to do to this purpose, we may learn and conclude from what He did in the Fulness of Time: And that was; That He would unite Himself to the Humane Nature, and would become Man. In that Nature He would perform a perfect Obedience to God the Father, that He might merit, for Mankind, the Happiness which was setled to be the Reward of perfect Obedience. And, to excuse Man from the Eternal Death, which He had deserved by his Sin, He undertook to suffer Death in his stead, and so to make his Death a Sacrifice for the Sins of Mankind. Thus much did He, very kindly and of his own accord, undertake to do for us; and he was accepted of the Father, and assur'd that He should, by doing thus, obtain the Favour for us which He desir'd. So He procur'd for Man that he should not be utterly cast off and thrown into endless Misery; but have other terms of Favour appointed him:

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be *born Children of Wrath*, as the Scripture ſpeaks. We therefore have the ſame task upon us which our Firſt Parents had; that is, To recover the Favour of God and our Everlaſting Happineſs, by performing now the Terms and Conditions of this Second Covenant.

Let us ſee then, what the Tenour of this New Covenant is: What are the Duties which it requires to be perform'd on our part: And what are the Promiſes of it on God's part; the Bleſſings which it offers to make us partakers of upon the Condition of performing thoſe Duties.

SECT. VII.

On Our Part.

FIrſt let us take notice of our own part of this Covenant, and obſerve what it is that God requires of us, to whom the Goſpel is preached, which

which we must do to be saved. And because all Mankind are now consider'd by God as guilty and polluted Creatures; as having sinned, and being disposed to do wickedly; There is first required of us, That we repent and turn from Sin. In the next place, because we must return to God; it is required, That we do believe all the Articles of the Christian Faith: And lastly, That we engage our selves, and endeavour to keep God's Holy Will and Commandments, and walk in the same all the Days of our Life. But because the Heart of Man is deceitfull and wicked, and we are so backward to do our Duty, that we are unwilling to know it; Therefore it will be requisite to mention somewhat particularly, the Things contain'd under these three General Heads.

The First main Branch of our Duty is, That we repent and turn from Sin: To which purpose we must stand at a defiance with all the Causes of Sin, and resolve they shall not govern us.

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Therefore has the Church been wont to expreſs this Branch of our Duty thus: We muſt Renounce the Devil, and all his Works; the Pomp and Vanities of this wicked World, with all the covetous Deſires of the ſame: And all the ſinfull Deſires of the Fleſh, ſo as that we will not follow nor be led by them.

We muſt Renounce the Devil, and all his Works. It was by the Craft and Inſtigation of this Apoſtate Spirit, the Enemy of our Happineſs, that Mankind were at firſt drawn into Diſobedience againſt God. We muſt reſolve therefore never to have any Correſpondence with him; to abhorr and abſtain from all thoſe guilty ways of conſulting him, or ſeeking his Aſſiſtance, which the ungodly World have ever practiſed. We muſt never, knowingly, or willingly, obey any of his Commands, nor comply with his Temptations. We muſt reſolve to fight againſt all thoſe Spiritual Wickedneſſes in our ſelves which he infects the Humane Nature

Nature with; such as Pride, Anger, Envy, Treachery, Lying, Malice and Cruelty. Must abhorr to imitate or follow him in the tempting of others to Wickedness; or in the Hatred and Persecution of Good Men, for the sake of their Goodness.

We must also Renounce the Pomp and Vanities of this wicked World, and all covetous Desires of the same: That is, We must resolve and engage, that we will not let the Love of the World rule in our Hearts, which is opposite to the Love of God. We will not let our Hearts fix on the Wealth, the Pleasures, or the Dignities and Honours here below: Nor will make the getting of them the Aim and Scope of our chief Endeavour and Care; nor let the Enjoyment of them be our chiefest Delight and Satisfaction. That we will not be guided by the Customs of the World, nor follow a Multitude to do Evil: That our dearest Relations, or our most necessary and most usefull Friends and Benefactours shall not

not be able to Influence us againſt the Will of God and the Dictates of our Conſcience: That we will be ready to part with all that is dear, all that is neceſſary to us, and which we might otherwiſe lawfully keep and enjoy when they ſtand in Competition with our Love and Duty to God. And we will ſubmit to any Inconveniences in the want even of neceſſary things, rather than do any thing to gain them, which is contrary to the Laws of Divine Love.

We muſt further renounce, mortifie and abandon all ſinfull Deſires of the Fleſh: All the irregular and diſobedient Inclinations of our corrupt Nature muſt be mortified and ſubdued. We muſt chace away thoſe fleſhly Luſts which war againſt the Soul; the Love of ſlothfull Eaſe and Idleneſs, all Intemperance and Laſciviouſneſs. We muſt forſake and abſtain from all thoſe Senſual Sins, which abuſe and prodigally waſte God's good Creatures; which enſlave the Thoughts and Faculties

qulties of the Soul to the Appetites of the Body; and which render the Soul unfit for the due Exercises and Operations of its Faculties; and which tend to clog and encumber the Body with Diseases. We must renounce all these three Sources of Evil, the Devil, the World, and the Flesh, and must resolve we will not follow nor be led by them. And this is the First main Branch of our Duty under the New Covenant.

The Second is this: That we must believe all the Articles of the Christian Faith. And this requires of us to promise and perform the Things following: That we will seriously apply our selves, as our leisure and opportunity will allow us, to make the best Improvement that we can of the Means of Divine Knowledge which the Providence of God affords us; that so we may gain as much of that inestimable Treasure as we can: That we will not through Negligence or Hatred of the Truth be ignorant of any important

Truth: That what-ever does appear to us to be revealed from God concerning Himself and our Way to Happiness, we will receive it as certain truth: Because it comes from Him, who is Infinite Wisdom, and cannot be deceived; and is a God of Truth, and therefore cannot deceive.

These Articles of our Faith are summarily comprehended in that *Form of sound Doctrine*, which is commonly call'd the Apostle's Creed; among which these are chief ones. That we believe in God the Father, who hath made us and all the World. That we believe in God the Son, who hath redeemed us and all Mankind; which implies these things: We must believe that all Mankind are guilty before God, and obnoxious to his Eternal Wrath and Punishment. That Jesus Christ, the Son of God, died as a Sacrifice for the Sins of Men: That He submitted to an accursed Death as the Punishment of Sin in our stead, and to excuse us from suffering it for ever: That

That his Death is accepted with the Father as an Attonement for Sin, and ſhall redound to the advantage of all thoſe who repent and believe on Him: Who being heartily ſorry for their Sins, and fallen out with them, do forſake them, and turn to God; and do expect and rely upon the Merit of his Death, to find favour with God. We muſt believe, that as Jeſus Chriſt died for our Sins, ſo He roſe again for our Juſtification: Having made a full Attonement, He was releaſed from the Bonds of Death; and is aſcended into Heaven; and that He ever lives there to make Interceſſion for us; that is, to obtain and beſtow upon wretched Mankind all the Bleſſed Benefits which his Death has purchaſed for them. And we muſt believe in God the Holy Ghoſt, who graciouſly applies all thoſe Bleſſings to us, and who ſanctifies us and all the Elect People of God.

Further we alſo are bound and required to make our open profeſſion of the Religion contain'd in theſe Arti-

cles; and to own it to the World, that we are and will be the Worshippers of the one onely true and living God, by one Mediatour between God and Man, the Man Christ Jesus. And we must chuse rather to suffer any loss, or to die, than to renounce or deny our Faith. And we are bound also to lead a Life suitable to these Articles of Faith, to let them govern our Conversations as they ought to do: And our Faith must work or operate in the Exercises of Love. This is the Second main Branch of our Duty under the New Covenant.

The Third is this: That we must Engage and Endeavour to keep God's Holy Will and Commandments, and to walk in the same all the Days of our Life. And this obliges us to the Things following. That we will diligently study and learn the Will of God, as it is expres'd in the Laws which He has given us; will not cavil nor dispute against our Duty, when we should perform it; will endeavour to know

know our Duty, that we may do it. That we will love his Law, and it ſhall be our conſtant Aim and Endeavour to conform to it in all things: We abſolutely bind our ſelves, and are bound to live in no wilfull known and preſumptuous Sin. That we will not deliberately and knowingly treſpaſs againſt any Law of God. This Covenant indeed does not require of us to *perform* a perfect Obedience; for that is a thing now above our Power: But it binds us to *endeavour* a perfect Obedience; that is, Not to be willingly guilty of any known Sin. There is, alas, no meer Man now that can conſtantly and perfectly keep the whole Law of God, but *in many Things we offend all*: And 'tis one Bleſſing of the New Covenant, that it pardons Sins (as we ſhall ſee preſently) which ſuppoſes defects in our beſt Obedience. Therefore alſo our Saviour has taught us to pray as daily for the Pardon of Sin, as for our daily Bread. But this Covenant bears with none but involuntary

Sins; such as we commit through Ignorance or Surprise, and, for want of Consideration, on a sudden; when our Ignorance and Inconsideration are not wilfull, nor due to the neglect of our selves. And as for known, wilfull and presumptuous Sins, and such as are deliberately committed; They put us out of this Covenant, and lose us all right to the Favours and Blessings of it, till they are bitterly repented of, and utterly forsaken.

Thus much we must heartily and sincerely bind and engage our selves to do; and this is our part of the New Covenant. This is also called the Covenant of Grace or Favour; And we may see that it has justly that Name, in that it admits of Repentance for Sin, and accepts of that poor imperfect Obedience, which is all that we can now perform: And we shall see that Name further justified, in that it will appear to be one of the Blessings and Favours of it, that it affords us strength to perform our Duty.

SECT.

SECT. VIII.

On God's Part.

AND now I come to repreſent and ſhow what are the Favours and Bleſſings, or God's Part, of this New Covenant. What He offers, and promiſes, and will beſtow, upon our Performance of the Duties and Conditions required of us. And theſe may be comprehended under theſe Three rich and important Heads.

The Firſt is a full and free Pardon of all our Sins. God will blot our Iniquities, as it were, out of his Remembrance; will forget that we were Sinners, and will treat us as Righteous: Will lay aſide his moſt juſt Wrath againſt us, and embrace us with Arms of Mercy and Love. He that might moſt Righteouſly have deſtroy'd us with an Everlaſting Deſtruction, will rejoice over us to do us good. He

will pardon our moſt numerous Sins; will pardon the greateſt Offences; will pardon even our known, wilfull and deliberate Sins, and our cuſtoms of Sinning upon our repentance and forſaking of them. And a general Repentance and a humble Behaviour towards God, will obtain the Pardon of thoſe Infirmities and Involuntary Sins which we do not obſerve our ſelves to be guilty of, and cannot be perfectly free from. And having thus pardon'd our Sins, the Courſe of Mercy is free; all Obſtruction of it is remov'd, and we may addreſs to God with Boldneſs in the Name of Jeſus Chriſt, as to a reconciled Father; and believe Him ready to afford us all that is neceſſary to our Salvation.

The next Favour and Bleſſing of this Covenant is, The reſtoring of the Divine Image in us in our Sanctification. If upon the propoſal of this Covenant to us we do accept of it, and are willing to yield to the Conditions it requires, and to give up our ſelves to a Life

Life of Holiness and Righteousness according to the Laws of God: He will give us Spiritual strength to perform our Duty so far, as that we shall be accepted through the Mediation of Jesus Christ. If we will not undertake, we shall not be able to perform; but if we will undertake, and bind our selves to do our Duty, He will inable us to perform it. It might seem a strange thing that God should require of us to bind our selves, and undertake to do that which we cannot do of our selves, (as we do in obliging our selves to all those things fore-mentioned,) if it were not that the very binding our selves to this does entitle us by the Tenour of this Covenant to Grace sufficient for us. In all the Exhortations of the Gospel to any Instance of Duty, we may reckon there is comprehended also the Offer of Divine Assistance, which shall be afforded to Him who yields, in the purpose, and desire of his Soul, to comply with those Exhortations. No Man there-

fore ſhall have ground to complain, that he would leave his known Sins, and do the Duties which he knows he omits, but cannot do ſo: For if a Man ſincerely deſires to leave his Sins, devotes himſelf to his Duty, and diligently uſes the Means that may inable him to do it: That is, If he waits on God for this Grace in earneſt and perſevering Prayer, and a due attendance on the Preaching of the Word and the Sacraments, that Man ſhall infallibly come to be able to do what he thus wills and deſires. For, *He that hungers and thirſts after Righteouſneſs, ſhall be filled*, as our Saviour ſays; And *God will give the Holy Spirit to them that ask Him.* It is the Favour of this New Covenant to help us to do what it requires us to do.

The laſt Favour and Bleſſing of this Covenant, is an Everlaſting Happineſs both of Body and Soul in Heaven. We are left by it indeed ſubject to a natural Death; to mind us of our guilty Rebellion againſt God: That

we

we may not forget we are Sinners, and do deſerve an Eternal Death: On purpoſe that the ſence of this might quicken our deſire and concern to recover the Divine Favour, and make us the more ready and willing to ſubmit to the Terms of recovering it. But Death ſhall not long have Dominion over us: God will not leave the Soul in Hell; that is, it ſhall not be always ſeparated from the Body; nor ſhall the Body be always ſubject to the Ignominy and Puniſhment of its Diſſolution. Since the Sins are pardon'd which did deſerve Death, the Creature ſhall be releaſed from it: And our Saviour's Reſurrection from the Dead does eſpecially aſſure the Reſurrection of thoſe that believe on Him. He has alſo promiſed that he will *give them Eternal life, and raiſe them up again at the laſt day.* The Body, then, however ſcatter'd and diſpers'd, and loſt to all knowledge of Men, ſhall be gather'd together by the Wiſdom of God, and be raiſed to Life

Life by his Almighty Power: And it ſhall be raiſed with great advantage: *It was ſown a Natural Body, it ſhall be raiſed a Spiritual Body; It was ſown in Corruption*, but *it ſhall be raiſed Immortal.* And the Soul ſhall be again united to it, never to be ſeparated more: But both ſhall be taken up to dwell in a glorious happy place, where is *fulneſs of joy, and pleaſures for evermore*: To live in the Fellowſhip and Communion of kind, happy, and glorious Angels: To dwell in the Preſence of God, and contemplate, and praiſe, and love Him, and rejoice in his Love for ever.

This is now the whole Tenour of the New Covenant, which was procur'd for us by the precious Blood of Jeſus Chriſt, our kind and powerfull Advocate.

SECT.

SECT. IX.

The Sacraments of This Covenant.

AND this Covenant alſo hath its Sacraments. God has appointed ſenſible Actions and Signs in and by which it is to be made between Him and us. In the uſe of theſe Sacraments we muſt teſtifie our Conſent to this Covenant, and ſignifie, that we own our ſelves engag'd in it. And in the uſe of theſe muſt we wait for and expect the Bleſſings and Favours on God's part to be afforded us. It is by theſe that He has determin'd to convey thoſe Favours which we can at preſent receive; which are the Pardon of our Sins, and the Sanctification of our Natures; and alſo to aſſure that which we are to hope for, our Everlaſting Happineſs and Glory. Theſe we muſt neceſſarily uſe, then, if Means and Opportunity be afforded us to do

ſo,

ſo, that we may be partakers of his Favours: And in uſing them, we muſt ſincerely purpoſe and bind our ſelves to the performance of our Duty. The Sacraments appointed to be, as we may ſay, The Inſtruments of this Covenant ſince the coming of Chriſt, which are all that nearly concern us, are Baptiſm, and the Supper of the Lord. Theſe, and theſe only are now generally neceſſary to Salvation.

By Baptiſm we are admitted into this Covenant, and make our firſt ſolemn acceptance of it. By the Lord's Supper we renew it, if it has been broken on our part by any wilfull Sin committed ſince we were Baptized: Or elſe we therein teſtifie and declare our continuance ſtill in it, and our purpoſe and deſire to do ſo; If any of us have liv'd ſo happily ſince we were Baptized, as never to violate or break this Covenant by any wilfull known Sin.

It is true, when we are Baptized in our Infancy, we are not capable expreſsly to intend and deſign the performance

formance of our part in this Covenant; because we cannot then understand or know it. But this Sacrament is in the purpose of God design'd for the Sacrament of our admission into this Covenant, since the Appearance of Jesus Christ in the World. And as that which was the Sacrament of this admission under the Jewish Dispensation was by God's appointment administred to Children at Eight days old; so the Christian Church has been wont, even from the Apostles times, to administer Baptism to Infants, from whence it is not to be doubted but they learnt to do this from the Apostles themselves: And our Saviour gives a plain Encouragement to the practice, when he says, *Suffer little Children to come unto me, and forbid them not; for of such is the Kingdom of God.* Our Church therefore, as without doubt it ought to do, administers Baptism to Infants, that they may partake of the Blessings of the New Covenant to their Salvation.

But

But becauſe there is an engagement on the part of the Baptized perſon *implied* in his receiving Baptiſm; the Wiſdom and Piety of the Church has thought fit that it ſhould be *expreſs'd* too: That ſo the Baptized perſon may be the better convinced afterwards, that he did thus engage himſelf at his Baptiſm. And becauſe the Infant it ſelf cannot expreſs this, the Church has provided, that ſome Chriſtian Friends ſhould do it for us, who are alſo Witneſſes that the thing is done. And they are bound to take care, that as we grow up to the Uſe of our Reaſon, we may grow alſo in the Knowledge of our part in this Covenant, and may come to Underſtand what we are bound to.

And that the Baptized perſon himſelf may ratifie and confirm his Baptiſmal Engagement, he muſt, when he can exerciſe his Reaſon, and know his part of this Covenant, readily chuſe and conſent to it, and ſolemnly renew it; And ſo he muſt make it his own

Act

Act and Deed to devote himself to God. This our Church has very justly ordered should be solemnly and publickly done in the receiving of Confirmation. A thing, alas, too much neglected, to the great decay of true Christian Piety among us: But if this were duly and generally practised, we should in all likelihood see more persons live according to their Baptismal Vow, and as becomes Christians, than commonly do.

But this Discourse is design'd chiefly to bring Men prepar'd to the Lord's Supper, that they may worthily and profitably Receive that; And therefore it must not be diverted so as to insist long on any other Subject but what is necessary and serviceable to that design and end of it.

SECT.

SECT. X.

The Lord's Supper a Confirmation of this Covenant.

I Shall now therefore bring the Diſcourſe more cloſe to this Sacrament, of the Lord's Supper, which has been all this while leading and aiming towards it. And I ſhall begin to diſcourſe particularly of that, by ſhowing, That it is appointed and deſign'd by God as a Fœderal Rite, and is to be uſed as ſuch by us; As a Ceremony wherein this New Covenant between God and Man is renew'd and confirm'd. This, by a little ſearch, we ſhall ſoon find to be very Evident in Holy Scripture.

Our Saviour Himſelf, when He firſt inſtituted this Sacrament, ſpeaks thus of it, as He was delivering the Cup to his Diſciples, *This Cup is the New Covenant in my Blood*, Luke 22. 20. For what our Tranſlation renders *Teſtament*

ſtament there, had been more exactly and properly render'd *Covenant*. Our Saviour's plain meaning is this: Take this Cup as the Inſtrument of Conveyance to you of the Divine Bleſſings of the Covenant of Grace, which are the ineſtimable Purchaſes of my precious Blood. Again, when our Lord ſays of the Bread in this Sacrament, *This is my Body which is given for you*; and of the Cup, *This is my Blood of the New Covenant which is ſhed for many for the Remiſſion of their Sins*: He plainly means, That this Sacrament is intended to renew to us the Bleſſings and Favours, which are the Purchaſes of his meritorious Death, and his Sacrifice which He offer'd to God in Dying for us. And the Apoſtle *Paul* plainly teaches us to underſtand our Lord thus; For He ſays of the *Bread* in this Sacrament, It *is the Communion of the Body of Chriſt*; and of the *Cup*, It *is the Communion of the Blood of Chriſt*, 1 Cor. 10. 16. By Communion, he means the Communication of theſe.

It

It is faithfully intended by God, that in the Uſe of this Sacrament, thoſe who are fit Receivers, ſhall partake of the Body and Blood of Chriſt; and this Bread and this Cup ſhall be the Communication of the Body and Blood of Chriſt to them: Theſe outward Elements of broken Bread, and Wine poured out, ſhall bring with them, to thoſe humble and prepar'd Souls which receive them, this Spiritual Grace: Which means they ſhall be partakers of the Benefits and Bleſſings purchaſed by the breaking or wounding of the Body, and the ſhedding of the Blood of our Saviour, the Bleſſings procur'd by the valuable Sacrifice of his Death; which are the Bleſſings of the New Covenant fore-mention'd.

This Sacrament is Ordain'd of God to be a Pledge and Conveyance of theſe Bleſſings, and ſhall actually and infallibly be ſo to meet Receivers: God will never be wanting to his Sacraments, nor leave them without the Efficacy He deſigns them for, if the Receivers

Receivers of them be not wanting to themſelves. He faithfully intends the Renewal and Confirmation of this Covenant with us in this Sacrament, and will actually do it if we ſincerely intend the ſame thing.

And that the Renewal of our part of the Covenant at this Sacrament is expected and required by God, cannot chuſe but be very eaſily apprehended. When God offers good things upon Terms and Conditions, He requires the binding our ſelves to perform thoſe Conditions, if we would partake of thoſe Good Things; and our embracing the Offers He makes, implies, and ought to imply, the accepting of thoſe Terms, and the engaging our ſelves to perform thoſe Conditions. To be ſure God never intends we ſhall be partakers of thoſe Good Things, without performing thoſe Conditions. When 'tis ſaid, God *gives the Holy Spirit to them that ask him*, 'tis implied that *asking* is the neceſſary Condition and Means of having; When 'tis ſaid,

God

God gave his only begotten Son, that they who believe in Him should not perish, but have Everlasting Life; 'Tis required that Men *believe* as a Condition of their obtaining Everlasting Life. So when 'tis said, *Jesus Christ is the Authour of Salvation to them that obey Him*; and, *Repent, that your Sins may be blotted out*: These things evidently imply, that our Sins shall not be forgiven, unless we *repent* of them; nor will the Blessed Jesus Himself be a Saviour to us, if we do not *devote our selves to his Service*, and give up our selves to follow his Example and Conduct. Now this being the constant Tenour of the Gospel; We must needs conclude, that when we are offer'd to be made partakers of these Blessings in this Sacrament, it is required, that if we desire them, we must bind our selves to perform such Conditions.

Our receiving therefore of those things which are God's Pledges and Conveyances of those Blessings upon Conditions, is an outward profession and

and declaration that we bind our ſelves to do what is required of us: And if that outward Profeſſion be not attended with an inward and ſincere Intention, it is a horrid Hypocriſie, and makes a Man undoubtedly *guilty of the Body and Blood of Chriſt*: He is reckon'd to have abuſed and profan'd the Body and Blood of Chriſt, as did the wretched Men that ſlew Him. The receiving theſe Elements in the Sacrament is an Outward Profeſſion and Declaration that we accept of God's Covenant, and then it certainly binds us ſincerely to intend our performance of the Conditions of it.

The Apoſtle plainly gives us this Inſtruction in 1 *Cor.* 10. in that he intimates the partaking of this Sacrament to be a Rite of the ſame Nature and Signification with the Eating of the Sacrifices which had been offer'd to any God. As the Eating of thoſe Sacrifices therefore ſignified the Owning Him for God, to whom the Sacrifice had been made, and ſo the obliging of them-

themſelves to worſhip and obey Him; and the reliance upon that Sacrifice to find Favour and obtain a Bleſſing from Him; ſo the Eating of the Lord's Supper muſt be reckon'd to imply and declare the ſame Profeſſions and Engagements. This is the Eating of a Sacrifice made to God, even the great Sacrifice of the Body and Blood of Chriſt; and therefore muſt be attended with Faith or a reliance upon that Sacrifice to find favour with Him; the Owning Him to be God, and the binding our ſelves to Honour, Love and Obey Him. For this reaſon it is that the Apoſtle forbids in that Chapter thoſe who would partake of this Sacrament the eating of any Feaſts upon Sacrifices which had been offer'd to the Heathen Idols; which Sacrifices he ſays were offer'd to Devils: *Ye cannot drink the Cup of the Lord and the Cup of Devils; Ye cannot be partakers of the Lord's Table and of the Table of Devils*; ſays He, *v.* 21. *Ye cannot*, may mean *'tis impoſſible* you ſhould ſincerely intend

intend what is ſignified by both theſe things; that is, the owning the true God as God, and the owning thoſe Devils as Gods, for in owning one, you do imply the renouncing of the other. To be ſure the True God requires, if you own Him, that you do renounce all other. Or it muſt mean, *You ought not* to do thus. If you partake of the Cup and Table of the Lord, you muſt ſincerely intend thereby the owning of Him; and then you muſt not ſo much as ſeem to own thoſe filthy Devils in eating of the Sacrifices which have been offer'd to them: Therefore he adds in the 22d. Verſe, That in doing thus, they did *provoke the Lord to jealouſie*; becauſe they made a ſhow and appearance of departing from, and of renouncing of Him herein. The Apoſtle then plainly teaches us, that in receiving this Sacrament, we do make a profeſſion and ſhow of Honouring and Covenanting with God; and therefore that we ought really and ſincerely to intend it.

I might ſhow that the Name of *Sacrament* was given to this Ordinance by the firſt Chriſtians, becauſe they reckon'd the Celebrating this Supper to ſignifie the Binding our ſelves to Serve and Honour, Love and Obey, and Truſt in God; to be His faithfull Subjects and Servants. And ſo notorious was it, that they uſed it as a Ceremony of Covenanting with God; that even the Heathens knew this, and therefore one of them ſpeaking of the Chriſtian Aſſemblies in his time for Worſhip (at which they always Celebrated this Sacrament) ſays; They met together on a fixed Day before it was light (this was for fear of their Enemies) and did there bind themſelves by an Oath or Sacrament not to commit any Thefts or Adulteries, not to betray any Truſt, or deal deceitfully with their Neighbour, and the like. They, then, took this Sacrament as an Engagement to be of the Religion of Jeſus, and ſo to perform the Terms and Conditions of the New

New Covenant: We therefore must, when we receive it, sincerely intend the Confirmation of that Covenant.

SECT. XI.

An Earnest Persuasive to come to the Lord's Supper.

I Shall now insist a little upon an Earnest Persuasive to the frequent attendance upon this Sacrament, which the wofull and deplorable Neglect of these times, and the sad Consequences of that Neglect, do make but too necessary.

Let all Men know then, that when they are come to years, and are capable to know and to renew their Vow and Covenant which they made in Baptism, they are Commanded by our Lord Jesus Christ in this way to renew and confirm it. They are indispensably bound to receive this Sacrament in Confirmation of that Cove-

nant. No Man is left at liberty whether he will receive this Sacrament or not; but if the Providence of God affords him Means and Opportunity to do so, he is bound to prepare himself for, and receive it. If a Man at any time neglects to prepare himself for it, and is therefore unfit, and absents himself because he is unfit, in that Case he will be judg'd to have neglected the Sacrament it self. He that does not endeavour to be prepar'd, and to receive it as often as Opportunity is afforded him to do it in that Congregation of Christians, which the Order of the Church and Obedience to the Governours of it does oblige him to join with; He does so often neglect and refuse it, as he thus absents himself from it. But the neglect and refusal of this, we must know, is the neglect and refusal of the incomparable Blessings of the New Covenant; of having the Pardon of our Sins renew'd and sealed; the Blessed Influences of the Holy Spirit renew'd upon

upon us; and our Title confirm'd to Everlasting Blessedness, and our Hopes of it encreased and strengthned; 'tis to neglect our own Interest, and to provoke the Displeasure of God, more than by any other Sins, in neglecting the Offers of his Grace and Mercy.

Let all those who never mind this Sacrament, nor do ever prepare themselves for it, nor receive it, know, That they do therein intimate the renouncing of their Covenant with God, and do cut themselves off from all hopes and expectations of the Favours and Blessings of the Covenant of Grace, till they repent of this guilty Omission of their Duty, and so come to this Sacrament prepar'd for it. Oh wretched Creatures, they chuse to remain in a state of Damnation. To be sure a Man that has contradicted his Covenant, since he was Baptized, by living in any wilfull Sin; if that Man does not resolve to forsake his Sin, and come to this Sacrament, and hereby bind himself to his Duty, he will be, in the

fight of God, accounted to renounce his Christianity, to deny the Lord that bought him, to trample upon the Blood of the Covenant; the Blood of Christ, and to despise his Dying Love: And as such a Man must inevitably perish, so he will fall under the heaviest and the forest Perdition.

What-ever pretended Wishes a Man may have to forsake his Sins, what-ever Regret and Remorse for them, and what-ever Resolutions he makes to forsake them, they will not be accepted with God, nor bring him into a Title to the Favour of this Covenant, if he has opportunity and means to partake of this Sacrament, and refuses to do it: Because 'tis *in* and *by* this Sacrament that God expects and requires the renewal of this Covenant after we have broken it: Our Repentance is not compleated according to the Will of God till this is done, if he affords us means and opportunity to do this. We are not allow'd to expect that He will accept our Resolutions

lutions and Vows in any other way preſented to Him, when He has appointed us this way of preſenting them.

Beſides, Is it not a wonderfull thing that Men ſhould forget that this Sacrament is appointed by God as the means to convey to them the ſtrength to perform their good Vows and Reſolutions? And then he that neglects this Sacrament, lays himſelf under the Power and Tyranny of his Sins, and neglects the mighty Help which Heaven kindly affords Him againſt it: And He binds upon Himſelf the guilt of all his Sins, and as it were ſeals Himſelf to Damnation in refuſing and neglecting this Ordinance, whereby He might be ſealed to the Day of Redemption.

Let all Men know, that the wilfull neglect and refuſal of this Sacrament is a damnable Sin of Omiſſion, and puts every Man that is guilty of it out of a ſtate of Grace and Salvation: And they that neglect to come to this Ordinance, when 'tis prepar'd for them,

may very justly fear that God will not bless any other to them: For what ground have they to think he will bless one of his Ordinances to them, while they neglect another, or let them obtain by Prayer and Hearing the Word what he has Commanded them to use this Sacrament for, too, that they might obtain it; And then they that live in neglect of this, are in great danger never to be saved by any other means of Salvation.

Men may perhaps think themselves very good if they keep their Church, attend the publick Prayers, and sometimes hear, sometimes sleep away a Sermon: But if they neglect this Sacrament, they must expect God will reject all their other performances: *He that breaks the Law in one point*, the Scripture says, *is guilty of all*; And then he that neglects his Obedience to any one of God's Commands knowingly and wilfully, will be lookt upon and treated by Almighty God as if he fulfill'd none of them. Oh that Men would

would seriously lay these things to Heart, and consider the terrible Danger which they put themselves into by this Neglect!

Let us be assur'd, that what-ever it is that hinders us from preparing our selves, and coming to this Sacrament, it is a Snare and Temptation of the Devil, the great Adversary of our Souls: Who knows the great and saving Efficacy of this Sacrament, and therefore would not have Men use it: Who knows, that if we seriously and frequently attend upon this Means of our Salvation, he must despair of ever accomplishing our Destruction. Oh let us defeat the malicious design of our Enemy, and resist all Suggestions that would beat us off from this practice.

Let us consider how kindly and lovingly the Lord Jesus, the great Lover of Souls, invites us to it: *Come unto me*, says he, *all ye that are weary and heavy laden, and I will give you rest.* Let us not give him cause to complain

of us, and say, *Ye will not come unto me, that ye might have Life.* Let us consider what noble and inviting Entertainment he has provided for us at this Heavenly Feast: He designs to entertain us with assurances of his Love, with the Divine Influences of his Holy Spirit, with the joyfull pledges and fore-tasts of Heaven; and is this what is but fit to be despised! Consider at what a costly rate and price He has provided us this Entertainment! Even at the price of his own cruel Sufferings, and bitter Death, and of his most precious Blood. If we love our Souls then, and have any concern for their Salvation, let us prepare our selves and come to this Sacrament as often as we can: If we have any true Love to the Lord Jesus, our best Friend, our kind Saviour, who lov'd us and laid down his Life for us; Let us earnestly desire and seek the Purchases of his Blood, and seek to be made partakers of them in that way in which he has appointed us to do so; as we shall certainly

tainly do, if we really and sincerely desire them.

I must not insist too long upon this matter. If what I have said cannot persuade any unwilling Soul to prepare and come to this Sacrament; I would wish that I could but obtain so much of such an one, as to read and consider a short Discourse to this purpose, written by His Grace the Archbishop of *Canterbury*, call'd, *A Persuasive to frequent Communion*. There he should see the most subtle Insinuations which the Adversary can suggest to with-hold him from his Interest and Duty, in this Case utterly baffled and confuted. And, as there is reason to believe that Discourse has prevail'd upon many, so there is reason to expect both from that success, and from the strength of it, that none can consider it well, but it must prevail with him.

SECT.

SECT. XII.

Of Fitneſs to come to this Sacrament.

BUT the common pretence and excuſe that hinders Men from coming to this Sacrament, is, That they are not fit for it: And they are afraid of Eating and Drinking unworthily, and of incurring their own Damnation thereby. It is therefore the deſign of this little Book to ſhow what Fitneſs is requiſite for a worthy and profitable Receiving of this Sacrament; and to help Men to that Fitneſs by the Bleſſing of God; which they ſhall not fail to obtain of Him by Earneſt Prayer, and the ſerious and frequent peruſal of what is here preſented.

And ſince in Celebrating this Sacrament of the Body and Blood of our Lord Jeſus Chriſt, we are to renew and confirm this Covenant which we have been ſpeaking of between God and

and us; This will abundantly direct us what Preparation and Fitneſs is requiſite, that we may be meet Partakers of it to our profit and comfort. And it is neceſſary that we know what the Terms and Conditions of it are which God requires to be perform'd on our parts, and what it offers and promiſes on God's part. This matter therefore has been already for that reaſon diſtinctly and ſomewhat particularly repreſented.

In the next place we muſt unfeignedly and ſincerely chuſe and lay hold on this Covenant; It muſt be the hearty deſire, the ſincere purpoſe of our Souls to be engag'd in it; To be bound in theſe happy Bonds which ſet our Souls at liberty from the Bonds of Sin and Death: We muſt deſire the Bleſſings, and ſeek the Favours of it, and readily accept and ſubmit to the Terms and Conditions; and declare, that we will expect our Salvation upon thoſe Terms.

And also we must, certainly, be very thankfull to the Son of God at this Memorial of his Death, since He became the Mediatour of this Covenant, and has by his Death procur'd the favour of new Terms of Salvation, and the Offer of Peace and Reconcilement with God upon so gentle and easie terms.

And he who has that Knowledge of this Covenant, and this good disposition of Mind thereupon, that Man is fit for this Sacrament; and if he comes, he shall be a welcome Guest at the Lord's Table. Now as I have represented the Knowledge necessary to this, I shall go on to represent also more particularly the good Disposition of Mind which we ought to come with. And I shall represent this in such a way, as will be fit to form it in Men where it is not; or to excite and actuate it, and set it into Exercise where it is. I shall represent it in the following Acts or Exercises of it: Which you may take notice are a lively Description of a very

very meet Receiver of this Sacrament. So that he who would *become fit* for this Sacrament, must read and meditate on those things, till he finds those Dispositions and Affections rais'd in him which are therein expres'd. And he that would *know* or *find himself fit* for this Sacrament, must examine himself by them, and see whether they represent the state and disposition of his Mind or not: And if a Man be *habitually* possess'd with such a good state of Mind, as these things will be, I believe, very agreeable to him, so they will be of use to *stir up that disposition* into Exercise, and to an *actual Fitness* for this Sacrament; As Fire is wont to kindle Fire in matter that is apt, and disposed to receive it. Further, He that would *behave himself rightly and duly at the Sacrament* to his Comfort and Benefit, as he must have his Mind then fill'd with such Thoughts and Affections as are here represented, so the reading of these things there, if he has leisure, will be usefull to possess

him

him with such Thoughts and Affections. And lastly, *He that would maintain the good disposition* of Mind which he has at the Sacrament, may very profitably, for that purpose, read and meditate on these things afterwards: Which will be as usefull to cherish and maintain, yea, and to improve in us this disposition of Mind, as they are to form it. All this use, I dare pretend, may be made of these Exercises following.

SECT. XIII.

An Exercise of Thankfull Remembrance of the Death of Jesus Christ.

LOrd, I am not worthy to live, if I do not always remember the exceeding great Love of my Lord and only Saviour Jesus Christ in dying for me; and if I do not most affectionately

ly consider and observe the many incomparable Benefits, which by his precious Blood shed, he hath obtain'd for Sinners. My Soul; That thou mayest know, in some measure, the wondrous heighth, the breadth, the depth, the length of the Love of God in Christ Jesus: That thou mayest entertain the larger Apprehensions of that Love, which exceeds all finite Knowledge; Thou must enlarge thy Thoughts, and take in all thou canst of these Dimensions of it. Consider what a Depth of Wretchedness and Misery Jesus rescues poor lost Mankind from! Consider what a glorious Height of Honour and Happiness he designs to advance them to! Consider who the Excellent Person is that has done all this for us! Consider what it cost Him to procure for us such a Redemption! Behold the most amazing, but the most pleasing Prospect in the World! Redeeming Love! Dwell in the Contemplation of this; for surely it is good to be here!

As for the Condition into which thou wert ſunk, It was the vileſt and the moſt miſerable that a Creature could fall into: It was perfectly miſerable, for thou hadſt utterly loſt the Favour of thy Maker, the Fountain-Good, and forfeited all Right, and loſt all Hopes of ever being Happy: Thou wert become a vile Sinner, odious to the Pure and Holy God; and wert as contemptible as miſerable: Thou wert obnoxious to the Eternal Wrath and juſt Vengeance of the Almighty: Thou didſt deſerve to be thrown into the deep Lake of Fire and Brimſtone, where is Eternal Woe and Sorrow, Weeping and Gnaſhing of Teeth; where the Wrath of God burns for ever, and the Fire will never be quenched: from whence there ſhall be no returning. Where wretched Creatures are Furies to themſelves, and more than double all the Torments of Hell with this tormenting Thought, that they muſt all endure for ever: They will know no intermiſſion or reſpite; they

they will never come to an End. This is the sad portion of Sinners; And this must all Mankind, after a few complaining days, spent in this low mortal Life, have been thrown into; And there was no Creature in Heaven or Earth could possibly have prevented this Doom; no, it could never have been avoided if Jesus had not concern'd himself to help us. And he has taken away the necessity of our Destruction; has render'd this Woe and Misery now an avoidable Thing! Is not this a glorious Benefit?

Look down, my Soul, in serious Thoughts into that horrid Dungeon and Lake of Fire; Imagine, as thou mayest well, that many wretched Souls are already plung'd into it, who squander'd away the day of Life, the precious time allow'd them of making their peace with God, and to avoid these Miseries; Think thou seest them wallowing in Flames, pierced through with Fire, and in all parts themselves on a Flame! And be sure, if thou could'st

hear

hear them, thou ſhould'ſt hear the moſt diſmal Howlings, bitter Complaints; ſome curſing the day that ever they were born, and all, at times, curſing themſelves as cauſes of their own ruine. And think now if one of theſe deſpairing Souls ſhould have an Angel ſent to it, that ſhould open the Priſon-doors and let him out, and ſend him into this World again to be in a condition and poſſibility of avoiding all this miſery, would he not account this a wonderfull Favour! Such as he could never praiſe enough: Such as could never be worthily requited: It is, in truth, not leſs than this that thou art beholden to the Love of Jeſus for: It is not a leſs favour to be kept from this miſery, than to be deliver'd from it into the ſtate wherein now thou art.

And thou art kept from this by the tender, compaſſionate, and moſt patient Love of Jeſus! Long ago, if thou hadſt ſuffer'd thy deſerts, thou hadſt been thrown into this miſery: Long ago have thy Sins deſerv'd it: It is of the

the Lord's Mercy that thou art not consumed. Jesus has repriev'd thee by His powerfull Intercession: He has procur'd that thou art hitherto spared; yea, he has procur'd that thou mayest, if thou wilt, be pardon'd; and mayest for ever be exempted from enduring these intolerable Miseries. Oh, how much art thou oblig'd! Say how usefull, how necessary, how great is your Redeemer's Love! Oh, what Love, what Praise can reach it! Oh, compassionate Love, how shall I find Expressions suitable to thy kindness! Why was my Life so dear to thee! Why hast thou not suffer'd me to perish! Me, who am as unworthy of thy Favour, as I am in distress, and the need of it!

And does this engage thy Wonder so much, my Soul? It may indeed well do so; but this alone must not detain it: There are yet more Occasions for thy admiration and praise in the Redeemer's Love! And this thou wilt see, if thou consider what a glorious Height

of

of Honour and Happiness He designs to advance poor, vile, contemptible Sinners to. Those that have render'd themselves unworthy of this Earth, and even of this low, mortal Life, he intends to advance them to Heaven, and give them an Eternal Life. Those that are unworthy of any thing that is good and comfortable, He intends to make them perfectly Happy. Those that deserve the utmost contempt of their Maker; that are fallen under the Insults and Scorn of the abject Devils, He intends for the Honour of seeing God, and dwelling in His blissfull Presence for ever. Oh rich and bounteous Love! Nothing less will serve him, but that where He is, we also should be. Think, my Soul, if thou canst, what Heaven is.

Think of a bright and glorious Place, where this Sun would be ashamed, and even disappear, as now the Stars do at his rising. Think of an innumerable Company of glorious Creatures, each of them more bright than He. Think

thou

thou ſeeſt them all in Joy, all raviſht and tranſported with Pleaſure, and thy ſelf among them partaking of that Joy and Pleaſure. Think thou wert now in the Preſence of the Fountain-Good, receiving immediately from Himſelf the Teſtimonies and Communications of Infinite Love! That thou wert there, where no Fear or Sorrow can ever come! Where the Joy is pure without allay! Where the Pleaſure is ſolid and abiding, not likely to leave thee in diſcontent and diſtaſt! Where the Joy and Pleaſure ſhall never End! Oh, how glad would'ſt thou be to find thy ſelf there! Thou mayeſt believe it is not poſſible for thy Heart now to conceive the mighty Joy, which would poſſeſs thee: And to this Happineſs, even to this, does the Redeemer's Love deſign to bring thee. He would have thee attain this Happineſs: He offers it thee on gentle terms: He offers to guide and help thee thither, if thou wilt but give up thy ſelf to his kind and gracious Conduct. And is not this amazing and obliging Love! All

All the Joy and Happineſs of Heaven may be my Eternal Portion if I will; and ſhall be ſo if I am not wanting to my ſelf. Jeſus has not been, nor will be wanting to do all that in Him lies to bring me to it. He does not grudge me the higheſt Bliſs that my Nature is capable to attain, or that my own kindeſt Wiſhes to my ſelf can deſire. He loves me, then, as much as I can love my ſelf, and is willing to make me as Happy as I can deſire to be; and more Happy than I can conceive or imagine. Such is the Love of Jeſus to a Wretch that deſerves only his Hatred and Contempt.

But doſt thou know, my Soul? Canſt thou think who the *Perſon* is that has done theſe great Things for thee? I am ſure, if thou hadſt not been told, thou could'ſt never have imagin'd it. Infinite Love indeed might be ſuppoſed to be in the Son of God; but He has Infinite Greatneſs, Majeſty and Glory too; He is exalted ſo far above us, that it were even Infinite Condeſcenſion

ſcenſion for him to regard or concern himſelf about the Miſery which ſuch low things as we had pull'd upon our ſelves. Beſides, He is infinitely pure and Holy too, and has an Eternal Hatred of all Sin and Wickedneſs; and we became miſerable by our Sin. And He loves the Father with an Infinite Love; and He made Mankind to Love, and Honour, and Praiſe the Father; but they have forſaken the End of their Being, and turn'd to Hate, and deſpiſe even the Good and Glorious God. And could it be imagin'd, that ever ſuch Perſons ſhould be Redeem'd, then, by the Son of God?

But be aſtoniſht, Oh ye Heavens! Sing Praiſes, Oh ye glorious Hoſts of Angels! Produce your loftieſt Hymns, and help! Oh help poor feeble Mortals to praiſe the Son of God! For it was He that became our Mediatour: He took upon Him the kind Office of being our Saviour: It was the Son of God that did us this kindneſs; The Eternal, the Onely-begotten Son of

God; Who is the *expreſs Image* of the Father's *Perſon*, and *the brightneſs of his Glory*. This Perſon, my Soul, whom thou muſt own to be the true and eternal God, by whom the Worlds were made; who ſuſtains all things; who is the Glory of Heaven, and the Stability of Earth; who is Incomprehenſible in his Greatneſs; and, to be ſure, Mighty to ſave, is He who regarded us in our vile Miſery, and moſt deſpicable Condition.

Who pitied us in the Miſery which we had madly pull'd upon our ſelves which we had deeply deſerv'd! Who lov'd Sinners, the moſt hatefull things that are! Oh the wonder! that He ſhould retain Kindneſs, and think Thoughts of Love towards us after the abuſe of great Creating Love! To us who are altogether unprofitable to Him! Whoſe Happineſs is not at all neceſſary, nor can make any addition to his! He had been Eternally happy if all we had been for ever loſt and miſerable, yet he would not ſee us loſt. He afforded his Help, when all other help utterly fail'd

fail'd us, and we must have perish'd, if He had not helped us.

But go on, my Soul, for the Way is still pleasant, and strow'd with new and various Delights; and consider too, in what Way and Method this Glorious Person the Son of God accomplisht this great Salvation: What He undertook to do, and what to suffer, that He might save thee.

Thou must know, then, that this Excellent Person meditated and design'd no less Condescension, when He undertook to save thee, than to become Man for thy sake. He intended it then, and in the fulness of time submitted to it. *The Word was made Flesh.* The Son of God took a Humane Nature, and became the Son of *David*: For he was born of a Virgin, who was of the House and Family of *David*: A Royal Family indeed; but in this branch of it, at least, sunk into Poverty and Contempt. He who made the Worlds, condescended to be made of a Woman! He who is Lord of

Life and Glory, became subject to the Law that obliges Creatures! He whom the Angels account it their Honour to attend and worship, made Himself of no Reputation, took upon Him the form of a Servant, and exposed Himself to the Contempt and Scorn of Men. Oh Son of God, how could'ſt thou endure to live upon this Earth ſo defil'd with Sin! To converſe with odious Sinners! We muſt needs wonder, that when thou wert in our guilty World, thou didſt not ſhow thy terrible Hatred and Reſentment of the Sins of Men in ſending Plagues and Deſolations about the Rebellious World. It is an amazement that thou ſhouldeſt here go about doing good! But this was thy conſtant practice: It was glorious Love, Oh adorable Son of God, which brought thee down among us; and Love ſpake in every Word of thine; Love attended all thy ſteps; Love to Mankind was exerciſed in all thy Actions. What exceeding Honour, Gracious Lord, haſt thou done

our

our mean Nature, in taking it into a Personal Union with thy self! Thus hast thou exalted it above the Angels, and abundantly vindicated it from the contempt of Devils; Who first defil'd, and then utterly despised it! So low and mean is thy Condescension, and so glorious our Exaltation! Behold, my Soul, the Son of God become our Brother! And as He is our Brother, He does exalt us to become Sons of God, together with Him; and his Father becomes our Father. Oh, *what manner of Love is this, that we should be called the Sons of God!*

But this is not all the Condescension of the Son of God to save Mankind; That He took to Himself the Humane Nature: No; though this was much, yet He did more; much more than this. He undertook to die a Sacrifice for the Sins of Men, which, as God, he could not do; and therefore He became Man, that He might be capable of Dying: And in Humbling, He *humbled Himself, and became*

obedient unto Death, even the Death of the Croſs. And here, if ever, my Soul, thou wilt be loſt in Aſtoniſhment; In conſidering thy Saviour's Love to Mankind: Thou wilt ſurely deſpiſe all things beſide: Thou wilt, like his Great Apoſtle and Lover, be forced to value no Knowledge but that *of Chriſt and Him Crucified*; and to *account all things but droſs and dung*, that thou mayeſt gain an Intereſt in this Love. That it may thus engage thee, conſider now the Death which Jeſus underwent for thee.

Was it the Death of the Croſs? Was my Saviour crucified? And what a kind of Death was this? His Enemies, the Unbelieving Jews, choſe it for Him, and the Heatheniſh Roman Souldiers executed it. And this Death was the vileſt and the moſt ignominious one in the account of the *Romans*; ſuch as they put none to but the moſt contemptible Abjects, and the baſeſt Malefactours. And this Death was, in the account of the Jewiſh Law, an

Accurſed

Accurſed one: He was reckon'd accurſed of God that was *hanged on a Tree*. But let me conſider the Indignities, the Contemptuous uſage which attended my Saviour's Death, and how painfull and afflicting it muſt needs have been to Him.

As ſoon as the Bleſſed Jeſus was condemn'd to die, He was committed to rude Souldiers, who made it their ſport to injure and abuſe Him. They ſtript Him of his Cloaths, tied Him to a Pillar, and cruelly ſcourged Him on his naked Back. Oh Jeſu! I love and adore Thee, whom theſe Wretches thus vilely abuſed! I grieve for thy Injuries, and am afflicted with thy Pain! After this, they platted a Crown of Thorns, and forced it, to make it ſit faſt, upon his Head; wounding and tearing thereby his Sacred Temples; And then, my Soul, had I been there, I might have ſeen his own Blood running down, and diſguiſing his Bleſſed Face. Oh what a diſguiſe of that Majeſty and Meekneſs,

of that venerable ſweetneſs; that awfull Goodneſs which had always dwelt there! They then found out ſome contemptible purple Garment, and put it on Him, and put a Reed in his Hand to imitate a Scepter; and then mockt Him with bowing the Knee before Him, and crying, *Hail King of the Jews.* And, to ſhow how little Honour or Reverence they intended Him in this, they moſt diſdainfully ſpit in his Face, and buffeted Him about among them from one to another: And, without doubt, he thought himſelf the wittieſt of the Company, who could deviſe the greateſt Affront. Thus was He injur'd and abus'd, who came into this World on the kind deſign of ſaving loſt Sinners: Thus was the King of Glory, the King, not of the Jews only, but of Heaven and Earth, mockt and deſpiſed, by the vileſt of Men.

When they had tired themſelves with this Barbarous ſport, and how much rather Him? They put his own Cloaths

Cloaths on Him again, and led Him away to Crucifie Him. And on Him they laid the heavy and ignominious Burden of his Cross, and he must carry, a long way, the Instrument of his Shame and Death to the place of Execution: But they had used him too ill before, to leave him still able to carry so heavy a Load; and after He had hardly carried it a little way, He fell under it. I see, O Son of God, in this thy fainting under the Cross, a manifest proof that thou didst really take our Nature upon Thee, with the innocent Infirmities of it: And I cannot chuse but admire and praise so wondrous a Condescension of the Almighty for our sakes. They who used Him so cruelly before, I must needs imagine, did not exercise any Compassion to Him upon this occasion. I abhorr to think how inhumanely 'tis probable they used Him now. But they laid at last the burden upon other Shoulders; for now their Malice was in haste to be rid of Him.

When He was come to the place of Crucifixion, they ſtript Him of all his Cloaths, and expoſed the freſh Wounds which the rude Scourge had given Him, to the cold Air. They laid Him upon his Croſs, and violently ſtretched out his Arms, and then drove a great Nail through each Hand: Thus faſtening to the Tranſverſe Beam of the Croſs, thoſe bleſſed Hands which had been uſed in the working many a kind Miracle, but had never done any harm, and certainly deſerv'd a better Uſage. Then they drove one or two great Nails through his Feet, and faſtened them to the Upright Beam of the Croſs; Thoſe Feet which had carried Him diligently about upon his kind buſineſs in the World; which was to ſeek and to ſave loſt Sinners. This being done, they ſet the Croſs upright, that He might hang upon thoſe Nails, drove through thoſe very ſenſible parts of his Body, in exquiſite Pain and Torture, and expoſed to the view and ſcorn of the Spectatours: And many of theſe revil'd,

inſulted

insulted over him, and derided him here. It would even wound a Heart that has any tenderness to think that any one should be used so cruelly: And one could scarce forbear to feel some pity and trouble at seeing even the most odious Malefactour in such a condition. But this was not a Malefactour, my Soul, but as thy Sins had made Him one!

This was the Innocent Jesus, who had done no Iniquity, neither was guile found in his Mouth! This was thy Lover, thy Saviour, thy Friend that hung here; and all this he endur'd for thee. My Soul, if thou hadst seen the Loving Jesus thus hanging upon these Nails, and bleeding from his Head, and from his Hands, and from his Feet; and heard his Enemies reviling Him there, what Resentments would'st thou have felt! Would not so sad an Object have made thy Tears keep pace at least with the drops of his most precious Blood? Would it not have made thee also smite thy Breast as some of

the

the Spectatours did? Could'ſt thou ſee this, and not feel thoſe Wounds, and ſympathize with thoſe Pains he endur'd? When every Wound might be underſtood to ſay; Sinner, behold how I love thee! All this I endure for thee!

How then ſhould this Sacrament affect thee, which is a lively Memorial of his Death! What a deep ſence of thy Saviour's Love and Sufferings ſhould this create in thee! When he is here as it were evidently ſet forth Crucified before thee! I ſee here his pale, wounded, bloodleſs, broken Body; I ſee his Blood poured out, and ſeparated from it. Canſt thou ſee this, and ſay my Love is Crucified, and think thou ſeeſt Him crown'd with Thorns, all over daub'd with Dirt, and his Enemies filthy Spittle, and his own Blood, and not be ſadly griev'd to think He was put to endure all this by His Love of thee. Oh, Crucified Jeſus, there was never Grief, there was never Love like thine! All this endur'd

for

for me! This commands and deserves; Oh let it cause my great Grief for, and my ardent Love to thee.

But all this which afflicted his Body, was the least part of the Sufferings He felt; He suffer'd more, abundantly more, than all this in the Sufferings of his Soul. For I must consider further, that this Death of His was an Accurs'd one in the account of the Jewish Law; that is, in the account of God Himself; for it was He that had order'd and taught them to account it so; on purpose, that it might fore-tell and signifie before-hand, That the Redeemer of the World should bear in his Death the Curse and Punishment which the Divine Law had justly threatned against the Sins of Men. This then must call to thy Mind the mighty Sufferings of His Soul, *He was made a Curse for us*; and *God laid on Him the Iniquities of us all.* By Men was He treated as a Malefactour, and by God too. The Light of his Father's Countenance, and the pleasing-

Aspects

Aſpects of his Love, which had been always the Joy of his Soul, and the Reward of all his Labours in his Service, and till now had been conſtantly enjoy'd, was now, when He wanted it moſt, withdrawn; when He was under His ſharp outward Sufferings, and when He was at the point of Death. And in making his Soul an Offering for Sin, He was afflicted and terrified with God's Almighty Wrath and Diſpleaſure. This made Him cry out, who was ſilent before, *My God, my God, why haſt thou forſaken me?* He felt the Wrath which our Sins had deſerved. Oh terrible thing! Who can conceive what He endur'd! We may believe no Torments can exceed thoſe He felt in his Soul, except it be thoſe of Hell, if they do.

Oh wounding Thought! This ſtabs and pierces my Soul: This tells me, It was not ſo much the Cruel Jew or Barbarous Roman Souldier that tormented, and kill'd the loving Jeſus, as the vile Sinner: It was I, among the

reſt

reſt of Sinners, that gave Him his cruelleſt Wounds, his ſharpeſt Sorrows: It was I that wounded, that kill'd my Saviour and Friend: I ſhed his Life's moſt precious Blood. Was there ever ſuch a thing known beſides this? O Jeſu, there was never any Love like thine; and there is nothing ſo vile, ſo baſe as a Sinner! Greater Love than this hath no Man; that one lay down his Life for his Friend: But thou haſt laid down thine for Enemies, for thoſe that hated thee, yea for thoſe that kill'd thee: Thou art there on the Croſs deſpiſed, that I might be honour'd: Thou art there in pain, that I might be at eaſe: Thou art there hungry and thirſty, that I might be ſupplied with all good things: Thou art there accurſed, that I might be bleſt: Thou art there deſerted by the Father's Favour and Love, that I might enjoy the Everlaſting delights of it: Thou art there dying, that I might live an Everlaſting life in Joy, and Glory unſpeakable and Eternal. Oh Jeſu!

Was

Was I more dear to thee than thine own Life! Was I to be rather indulg'd than thine own Eaſe, and more to be reſpected than thine own Honour! What am I, Lord! Oh, what is Man that thou art thus mindfull of him! There was never Love like thine; None but a God could love thus! Oh Adorable Myſtery! Oh Wonder of Wonders! Thy Greatneſs is unſearchable, thy Love is incomprehenſible, and thy Ways are paſt finding out! With profoundeſt Reverence I Adore thy Incomprehenſible Love: I leave off to fathom what I can never reach, and will give up my ſelf to Praiſe, and Admire for ever.

SECT.

SECT. XIV.

An Exercise of Repentance.

HAve I indeed given my kind and compassionate Saviour so much Grief by my Sins, and shall they give me none? *Oh that my Head were Waters, and my Eyes a Fountain of Tears* to drench my filthy polluted Soul! But, alas! it is not all the Tears that I am able to shed which could ever make me clean, or wash out the stain of any, the least of my Sins! Oh, I am become, it seems, so exceeding foul, and have contracted stains of such a nature, that nothing but this precious stream, my Saviour's life's Blood, can cleanse me! How am I fallen from the Dignity and Honour of my Creation! I was made little lower than the Angels by my Bounteous Creatour; but I have made my self more vile than the Beasts that perish. I was made subject to no Creature, not bound to

pay

pay any Homage or Service towards the Glorious Angels, though made lower than them; but, alas, I have made my self a slave to the abject Devil. I have refused to serve God my Maker and Friend, and have drudg'd for my mortal Enemy. Oh wretched Man that I am! I have sought his Service, while I have declin'd thine; and run after his Temptations, while I have endeavour'd to evade thy Commands. Oh, I have been forward to do Evil, and backward to all that is Good: I have combin'd with my Soul's great Enemy to hasten and encrease my Damnation.

Infinite Goodness! How unjustly, how basely art thou requited for all thy bounteous Love to Mankind! Who can conceive or express the Vileness, the Enormity of Sin! Which is a Contempt of thy infinite Majesty, a Rebellion against thy unquestionable Authority, an Abuse of thy free Goodness, a Defiance of thy Almighty Power, a Denial of thy incomparable Wisdom,

Wisdom, and an Affront to all thy glorious Attributes: Which is contrary to that Honour and Homage which I owe thee as thy Creature. Wo is me that I should ever offend my Maker! so liberal and so gracious a Father! Wo is me that I should slight and affront the Love of Jesus my Redeemer, as I have done it in cherishing those vile Sins that He came to destroy! O Jesu, at what a costly rate hast thou lov'd me, and merited my Love! And how loth, how slow am I to entertain the Love of thee: Thou hast Loved, where thy Hatred has been deserv'd; and I, vile wretch, have hated Him that has infinitely deserv'd my Love. Thy Love to me has been a vast Condescension, and has caused thy Humility and Abasement; yet wouldest thou love the Unworthy: But my Love to thee would have been my Honour and Glory, my Everlasting Advancement; yet have I been unwilling to love thee. Wo is me, I have been obstinate in Wickedness!

Oh,

Oh, how have I griev'd the Holy Spirit, in neglecting, resisting, and opposing his good and kind Motions in my Soul; turning a deaf Ear to his gentle Admonitions, and refusing to be converted and healed. Oh my God, in our Sins we despise thy Will, and do our own! We disown thee, and make Gods of our selves. In our Sins we believe the great Deceiver before the God of Truth: and follow his delusive Temptations, rather than thy rich and faithfull Promises. In our Sins we preferr Earth before Heaven, the Creature before the Creatour; and reckon there is more Happiness in the Enjoying some of them, than in the Enjoyment of Thee, the Infinite Fountain of Good.

Oh how vile, how enormous a thing is Sin! Who can sufficiently hate it! I see, O Lord, in the terrible Sufferings of my Saviour, thy mighty Displeasure against the Sins of Men, and it terrifies me to think of it. I plainly see how odious they are to the Divine

vine Purity; In that so worthy and great a Person, He who is so well and so justly belov'd of the Father, was sorely afflicted by the Father Himself, when He bore the Sins of Mankind. I see thy Hatred, O Lord, against my Sins; I believe it very just, and I cannot chuse but hate them too. I will henceforth *hate every false way, but thy Law will I love.* I will love thy Righteousness and Holiness, and utterly abhorr what is so contrary to it, as my Sins. I will account it my greatest Honour to conform to thee, and will abandon and be asham'd to be found in the most creditable, or the most applauded Sins in the World. Henceforth will all Sin have a most deform'd and ugly Visage to my Eye; I shall never think any one charming; I shall never account any one worthy to be desired.

But when I consider, O Lord, the Course of my past Life; when I look into thy Commands, and compare with them my Thoughts, and Words, and

and Actions, Oh what a mortifying View does this Examination present me! Oh wretched Creature, I am confounded, I am fill'd with Indignation against my self, when I see how much I have had to do with this vile, this odious thing! Wo is me, how many are my Transgressions! They are, alas, *more in number than the Hairs of my Head, and my Heart* even *fails me* when I review them. I have sinned in every Age of my Life, ever since I could know or chuse my Actions! Oh, wretched Creature, how early did I begin to sin against thee! How many have been the unheeded Actions of my Life! the most of which, I must fear, have been wicked, since they have proceeded from one so prone to do Evil as I. And how many more must the Sins of my Words in all likelihood have been, especially while I did not set any watch upon my Tongue, nor keep the door of my Lips. And when I think how easily and abundantly the light Mind multiplies Thoughts, I tremble

to

to think how much my vain, foolish, vicious Mind has multiplied Transgressions too. Lord, *who can understand his Errours!* I am amazed at the Number of my Sins! I have sinned, alas, against thee in every Circumstance and Condition of my Life! I have sinned in every Relation towards Men; Not doing that Honour, not paying that Justice, not exercising that Charity to my Neighbour which I ought. I can view none of thy Commands, but it calls to mind many Sins I have been guilty of. Very often have I repeated the same Sins; *returning* to them, *as the Dog to* the filthiness of *his vomit*; and, *as the Swine wallowing in the mire.* I have sinned against thy Law, and against the Gospel; Oh, how cold a reception have I given to the Offers of thy Grace and Mercy! How have I neglected the great Salvation! Trampled upon the Blood of the Covenant, and despised my Saviour's dying redeeming Love! Oh, how many of other men's Sins have I been guilty of!

By

By my ill Example; by giving them needless and unjust Provocation; by tempting and alluring them to Sin; by assisting what I ought to have hindred; by conniving where I ought to have bestow'd reproofs; and by countenancing and abetting what I ought to have corrected and discouraged. I cannot, alas, pretend to have done any good Action without a mixture of Evil in it: My best Works need the Blood of Christ to cleanse them, and make them fit to be presented unto thee: and indeed I want that Blood to wash even the Tears of my Repentance. What a mighty Charge am I able to draw up against my self! [*Here thou mayest particularly mention those Sins thou art sensible of.*] But thou, O Lord, knowest me better than I do my self; And I dread to think how much more thou canst add to the heaviest Charge that I can bring against my self.

I have been so vile as to sin deliberately against thee; to do Evil, knowing

ing that I did Evil. I have been eaſily induced to Sin; the ſlighteſt Temptations have prevail'd with me! I have been, alas, accuſtomed to do Evil. O Lord, thou haſt Exerciſed wonderfull Patience and Forbearance towards me in a long train and courſe of Sinning; and I have been ſo baſe and ungratefull as to encourage my ſelf to tranſgreſs by that Patience which ſhould have led me to Repentance.

Oh wretched and vile Creature that I am, I have greatly ſinned, I am become exceeding guilty! What ſhall I ſay unto thee, Oh thou preſerver of Men. I will lay my ſelf down in the Duſt before thee. I am at thy Mercy, O Lord, and muſt own that I have deſerved the utmoſt ſeverity of thy Wrath. In the ſad Sufferings of Jeſus I ſee what my Sins have deſerved. I ſee in his Contempt how I have deſerv'd to be deſpiſed. I ſee in his Thirſt upon the Croſs how I have deſerved the want of all things comfortable. I ſee in his Agony, and by his Groans

under the Divine Wrath, what Displeasure and Punishment I have deserv'd to suffer. I see in his accursed Death that I have deserv'd to die, and be Eternally accursed and cast out of the Divine Favour. O Lord, I am unworthy, utterly unworthy to breath in this Air of thine, to inhabit this Earth; to enjoy this chearfull Light. I am less than the least of all thy Mercies. I must judge, I must condemn my self, I must own thou wert Just, and I should have but my deserts, if I were now shut up in gloomy darkness; if I were now wrapt in Everlasting Flames; if I were feeling the Torments of the never-dying Worm, and of Endless bitter Despair.

Lord, I will punish, I will take vengeance on my self for my Sins. I will lead a Life of Mortification rather than Indulgence; I will never allow again any high or admiring Thoughts of my self. It shall always keep me humble to think, how great disparagement and vileness I have contracted!

tracted! to consider my self a Sinner, and that there is Imperfection and Sin mixed with the best of my Actions.

But, O Lord, I beseech thee do not thou enter into Judgment with thy Servant, for in thy sight shall no Man living be justified. Oh deal not with me after my Sins, neither reward me after mine Iniquities. Blessed is the Man whose Iniquity is forgiven, whose Sin is covered. Spare me, good Lord; spare thy Creature whom thou hast redeem'd with thy most precious Blood! Oh spare the miserable Wretch that confesses his Faults; restore thou Him that is Penitent. Pity thou Him that is Contrite: Revive the Spirit of the Humble; chear the contrite Heart: *A broken and a contrite Heart, O God, thou wilt not despise. Give me,* then, *the joy of thy Salvation; uphold me with thy free spirit: Then will I teach Transgressours thy ways, and Sinners shall be converted unto thee. Open thou my Lips, O Lord, and my Mouth shall shew forth thy Praise.*

SECT. XV.

An Exercise of good Resolutions.

OH Crucified Jesus! Great Martyr of Love! I cannot chuse but acknowledge, and admire and praise the exceeding Greatness of thy dying Love! Much it is, O Lord, that I reckon my self beholden to thee: And what, Oh what shall I render unto the Lord for all his Kindness and Benefits! Lord, when I ransack my store, I am asham'd; I am utterly abasht to find how poor it is. Oh, what can a Creature return to his Maker? What can I give, that have nothing to give? Who am nothing but what I have deriv'd from thee? Thy Goodness indeed is such, that thou requirest no more than we are able to render, and with that thou art well-pleased: But that, O Lord, is so little, that I cannot be satisfied with it. Oh let thy Fulness

Fulneſs of all Excellent Grace, thy Fulneſs of Love fill me with all true Excellency and Love, that I may be the better and the worthier Gift to thee.

Deareſt Jeſu! For the Love of thee I readily renounce all the flattering Vanities of this World, all the moſt neceſſary Enjoyments of it, that I may ſteadily Honour and Enjoy thee: I account all things but Loſs and Dung, and will not count my Life dear, that I may finiſh my Courſe of Duty with joy, and may win Chriſt.

But eſpecially, O Lord, for love of thee I do here utterly renounce, abdicate and abhorr all my moſt darling Sins. And it grieves me exceedingly that I ſhould ever be ſo baſe as to entertain any Rivals of the Loving Jeſus in my Heart. O Lord, I hate them ſo much the more now, by how much the more I have formerly lov'd them. I will utterly caſt them out of my Heart; no more ſhall they harbour there; no longer will I entertain, no longer cheriſh thoſe thine Enemies.

What! Can I be kind to the bloody Crucifiers of my Lord! See, my Soul; see these Murderers all daub'd with the Blood of thy Saviour. Away from me, ye hatefull Things: We will now instantly part, never, I hope, to meet again, never to be acquainted more. Begone without delay; I will thrust you out of my Soul, you have no right to abide here. Jesus alone has right to possess and rule me. Away vile Envy, I cannot endure the sight of thee: Begone my Covetousness: My Malice I hate thee: My Sensuality I will starve thee: My Pride I will humble thee: My Idleness thou hast made me so much work to do, that I am resolved, I see it absolutely necessary, to banish thee for ever from me. All my Lusts and vile Affections begone; ye shall have no more kind usage here; do not expect it.

Jesus has all my Love, I have none for you. I am all his, I am no more for ye. Begone, ye hatefull Tyrants of my Soul. Jesus, a kind and gracious Master,

Master, imposes gentle Tasks, but you lay heavy Burdens upon me: His *Yoke is easie, and his Burden light*; but your Commands are rigorous and intolerable. Jesus has shown me great and wondrous Love: Ye promise me much satisfaction and kindness, but perform nothing. No, ye have cheated and deceiv'd me: Ye have robb'd me of my Peace, robb'd me of my Dignity and Glory, and, which is more, ye have robb'd me of the Favour of my God. What can you do for me, if you should do all that you promise, which is never to be expected, that is comparable with what He can do for me; what He is willing, and has faithfully promised to do for me, if I will but hate and forsake you; or with what Jesus has already done to testifie his Good-will and Kindness to me. Jesus made Himself of no reputation for my sake, and that He might advance me to the highest Honour; But ye would expose me to the utmost Contempt of God, Angels and Devils:

Jesus has died for me that I might live for ever, but ye would kill me; Jesus rules to save, but you to destroy. His Rewards are Eternal Life and Happiness, but your Wages is Death and Misery everlasting. When I come to die, what fruit, what comfort can I expect from you? Alas, all that you could ever gain will leave me then, if it be not gone before, and I must go a poor, naked, friendless Stranger into the Eternal World; yea, for your sakes I must, if I do not cast you off, appear a hated guilty Rebel before my Lord and Judge, and be exposed to all the Terrours of Divine Wrath. But the Love of Jesus will not then forsake me: Neither Tribulation, Distress, Persecution, nor Death it self shall ever separate me from the Love of Jesus if I will but be divorced from you. And Jesus is King of the other World, and will send his kind Angels to receive my departing Soul, out of the mean Tabernacle of my Body, and to conduct it to a glorious Mansion: To welcome it

from

from the Miseries of this sinfull World, to congratulate my happy Victory over you my Enemies, and carry me in Triumph to a place of Bliss, and to be with Christ. Can I then so much abandon my Reason, so much mistake my Interest, as to have any more to do with you?

O Lord, the Great Redeemer have Mercy upon me, and deliver me from these tyrannous Masters. Thy Service is perfect Freedom; in keeping thy Commands there is great Reward. Set my Soul, I pray, at liberty to run the Ways of thy Commandments. As for these thine Enemies and mine, bring them forth and let them be slain before thee: Root them perfectly out of my Heart. Let them from henceforth be in a decaying, languishing Condition, never thrive more, and quickly die. I will never be satisfied till I see them utterly deprived of all Motion, Sence and Life. O Jesu, thy Cross, thy Nails, thy Spear are due to these: Let them from thence receive many mortal

Wounds, that thou mayeſt never be diſpleaſed, nor I troubled or diſparaged with them any more for ever.

O Crucified Love, thou haſt prevented me by thy Love, and infinitely exceeded all that I can return; But I will learn of thee to Love, and follow thee as well as I can. Thou haſt given thy ſelf for me on the Croſs, and giveſt thy ſelf to me in this Sacrament: Behold, O Lord, I offer my ſelf to thee, my whole ſelf. I offer and bring thee all the Faculties of my Soul, all the Members of my Body: I offer my Senſes and my Paſſions: I offer all my Thoughts, my Words, and my Actions: I offer all my Deſigns and Endeavours: All the Labours of my worldly Calling; all the Adoration of my Worſhip and Devotions. I offer thee all my Poſſeſſions in the World; all the Perſons that I can command and influence to worſhip, honour and ſerve thee. I offer thee all the Days of my Life; I offer thee my Death when thou wilt pleaſe to require it;

and

and both Living and Dying I desire to be thine. I desire to be entirely thine. Oh how dearly hast thou bought this poor Gift! Never was so great a Price, beside this, paid for any Creature. I will live to my Love that died for me. I will henceforth look upon my self as a devoted consecrated Thing, and will ever endeavour to remain so, and to carry my self as such. I will never be willingly employed, but as thou commandest, and as thou allowest. Lord, for thy sake I will love thy Law, and it shall be my Meditation all the day. I will love thy Commandments above Gold, and all false ways I will utterly abhorr. Dearer shall thy Commandments be to Me than Thousands of Gold and Silver, and sweeter than Honey from the Comb. I will love nothing but what thou lovest, and will hate what-ever is displeasing to thee.

I am heartily griev'd, O Lord, that I have ever lov'd any thing but thee, while I neglected to love thee. I am heartily ashamed to think that I should place

place no Affection where all I could offer is but due, and beſtow all where little or none was due Eſpecially does it vex and grieve me that I ſhould be ſo monſtrouſly ungratefull and miſtaken, as to love any thing more than thee loving Jeſus. Hereafter, deareſt Lord, I purpoſe to love nothing but far below thee, and for thy ſake what-ever I do love: And what is moſt like thee, or moſt ſerviceable to thy Honour and Glory, ſhall have the moſt of my Love.

Henceforth it ſhall be my Honour that I am a Servant of Jeſus; It ſhall be my delight and pleaſure to be a lover of Jeſus; it ſhall be my moſt valued Wealth that He is mine, and I am His. *Whom have I in Heaven but thee, O Lord, and there is none on Earth that I can deſire in compariſon to thee.* And therefore nothing can be ſo ſweet to me; nothing can afford me ſo much ſatisfaction and joy, as to be able to ſay of thee, *My Beloved is mine, and I am His* For me to be thine, O Jeſu, is my Hono r, my Security, my Peace and

and Happineſs everlaſting. For thee to be mine is health to my Soul, ſtrength to do thy Commandments; it is Joy unſpeakable and full of Glory; it is Heaven on Earth, and the Heaven of Heaven; it is Wiſdom, Righteouſneſs, Sanctification, and Redemption to me, O rich and bounteous Love. I am thine, O Lord, with all my Soul, that thou mayeſt be mine. Oh how much ſhall I gain by giving my ſelf to thee! I ſhall gain my ſelf and be ſaved from Everlaſting Perdition, and I ſhall gain Everlaſting Happineſs in the Enjoyment of thee.

I am thine, O Jeſu; ſave me, I have ſought thy Precepts. Lord ſanctifie me wholly, that in Body, Soul and Spirit I may be thine: Take a full poſſeſſion of me for the future; and let not any other Lords have Dominion over me. O Lord, *I have ſworn, and I will perform it, that I will keep thy Righteous Judgments.* I purpoſe to be *ſtedfaſt, unmovable, always abounding in the Work of the Lord, as knowing that my*

Labour

Labour shall not be in vain in the Lord. I am thine, dispose of me as thou pleasest: I will bear thy Yoke, I will not decline thy Cross, I will not despise thy shame: The reproach of Christ shall be to me greater Riches than the Prosperity of this World. Let but thy Grace be sufficient for me, and then call me to what thou pleasest: I can do all things through Christ strengthening me. Lord, I shall not, I hope, fear or decline to suffer for thy sake: No, though I should die with thee, I purpose not to deny thee. But, alas, it troubles me to think how weak and vain all my Resolutions are, and how soon they will come to nothing without thy continual support and assistance. This troubles me; but it is my comfort, that thy Grace is easily obtain'd; it may be now had for asking of it; O shield me by thy Grace against all Temptations: *Hold up my goings in thy Word, that my footsteps slip not: Guide thou me by thy Counsel, till thou hast brought me to thy Glory.*

SECT.

SECT. XVI.

An Exercise of Faith.

I Believe there is onely one true and living God; who is the Father, the Son, and the Holy Ghost: An Infinite, Eternal, Perfect Being; the Maker and Preserver, Owner and Governour of All things. Who has right to the Homage, Worship, and Obedience of Mankind: Who has laid upon us his Laws, and takes notice of our Behaviour; That his Eyes behold all the Dwellers upon Earth, and try the Children of Men; That He is always nigh to every one of us, for it is in Him that we live, move, and have our Being. I believe, O Lord, that thou *art and art a Rewarder of those that diligently seek thee*: Thou hast appointed a Day wherein thou wilt Judge the World in Righteousness, and render to every Man according to his Works: That those who are found wicked in that Day, shall go away

away into Everlasting Punishment, but the Righteous into Life Eternal.

But I believe also, that *to the Lord our God belong Mercies and Forgivenesses, though we have rebelled against Him*, if in the way of his appointment we seek his Pardoning-Mercy. Thou hast, O Lord, Blessed be thy Name, proclaim'd thy self a God, forgiving Iniquity, Transgression and Sin: And declarest, that thou desirest not the Death of a Sinner, but had rather that he should turn from his Wickedness, and live. O wonderfull Condescension and Goodness! Oh how sweet is thy Mercy! How glorious and great! The exceeding vileness, and the unreasonableness of our Sins, do magnifie thy Mercy beyond all Comprehension and Praise. Favour and Forgiveness to a base Sinner is that the Sinner could not expect till thou hadst declar'd it should be obtain'd, and didst graciously offer it.

When we were sunk into the most abject Misery by a vile Rebellion against thee; had render'd our selves obnoxious

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to thy Eternal Hatred and Wrath, and deserv'd to follow the Apostate Angels in their Fate and Damnation, as we had follow'd them in Rebellion: Then did thy Infinite Wisdom contrive how to shew us Favour in a way consistent with thine own Honour: Thou didst find out a way to spare Us, and to punish our Sins; to glorifie thy Justice in taking Vengeance on our Inventions, and thy Mercy in saving the wretched Sinners: And *God so lov'd the World, that He gave his onely-begotten Son, that whosoever believes in Him, shall not perish, but have Everlasting Life.* Thou gavest, O Father, thine Onely-begotten Son to the Condescension and Meanness of taking our Nature upon Him; and to die a Sacrifice for our Sins; and on him, thy well-beloved Son, didst thou lay the Iniquities of us all. And in his Death thou hast receiv'd a full, perfect and sufficient Sacrifice, Oblation and Satisfaction for the Sins of the whole World. Thou hast laid our Help on one that is Mighty, and able to save

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to the uttermost all that come unto God by Him. We adore thy Incomprehensible Goodness and Compassion to Sinners! Thou art abundant, O God, in Goodness and Truth!

Thy Mercy is over all thy Works: In Mercy thou hast great delight: We remember the glorious Exercises of it; We know, O Lord, thou canst pardon the greatest Offences; For thou hast pardon'd very great Sinners: *David* was forgiven his base Murder and Adultery; *Manasseh* his horrid Idolatry, and filling *Jerusalem* with innocent Blood: The vile Adulteress *Mary Magdalen*; The Apostle *Peter*, who denied and disown'd thee with an Oath; The Furious *Saul*, who blasphem'd thee himself; and being exceedingly mad against thee, compell'd others to Blaspheme: All these are Monuments of thy glorious forgiving Mercy. Oh what comfortable, what joyfull Hopes have we in such Goodness!

We know, that having given us thy Son, thou wilt not deny us any thing that

that is neceſſary to our Salvation: But if we ask, we ſhall receive; if we ſeek, we ſhall find; if we knock, it ſhall be opened to us. On that Ranſome which my Saviour has paid for me, and on all thy gracious Promiſes which for his ſake thou haſt made, I do wholly and firmly rely. With an humble Confidence, O Lord, that we may find favour with thee, we remember before thee in this Sacrament the bleeding Wounds of thy dear Son, and his precious Death, our rich Sacrifice for Sin. We remember before thee, and preſent unto thee, Him whom thou haſt ſet forth to be a propitiation through Faith in his Blood. And in his Name, relying upon the Value and Acceptance of his Sacrifice, I thy poor unworthy Servant humbly preſent my ſelf before the Throne of thy Grace to ſeek thy Favour, begging leave that I may claim thy gracious Promiſes, which in Him are *Yea*, and in Him *Amen*; and that I may now entertain and delight my ſelf with the glorious Hopes which they afford.

I desire, I hope that thou wilt fully forgive my manifold and great Transgressions. I desire, I hope thou wilt give me thy Holy Spirit, which thou hast promised to give to them that ask Him. Oh grant me that Spirit to cleanse me from all Unrighteousness, to purifie my polluted Soul; to take away all the filthy stains of my Sins; to strengthen my weakness in Temptations; to be my support and comforter under Discouragements and Afflictions; to assist me in all my Duties; to guide my Way, and secure my Perseverance to the End. Thou, O Lord, who searchest the Hearts, and triest the Reins of Men, well knowest, I had almost said too well, wherein my greatest weakness lies; Lord strengthen me in particular, I beseech thee, against mine own Iniquity. I desire, I hope thou wilt graciously keep me unspotted from the World: keep me from following any of the Errours and Vices that shall ever be in vogue with the giddy and wicked Multitude. I desire,

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I hope thou wilt mercifully defend me againſt the Wiles and Devices of my Soul's great Adverſary the Devil. I humbly commit my ſelf to thy gracious keeping, Oh faithfull Creatour.

I deſire, I hope, O Lord, that thou wilt bleſs me with Health, and with a competent Proviſion of what is needfull for me of the good things of this World; and defend me, if it pleaſe thee, from Poverty, Dependance and Contempt. Give me neither Poverty nor Riches, but feed me with Food convenient for me. I know, O Lord, Man is *born to trouble as the ſparks fly upward*; that Sin entring into this World, has brought Miſery and Affliction with it; And that our folly and perverſeneſs commonly needs ſuch Diſcipline to make us wiſe and good. I deſire to ſubmit to what-ever it ſhall pleaſe thee to order for me; to ſay always after the Example of my Saviour, *Lord, not my Will, but thine be done.* I hope thou wilt deal with me according to thy Mercy, and lay upon me

no more than thou wilt inable me to bear. I believe thou mayest do me great good by my Afflictions; I pray thee sanctifie them all to the promoting my Soul's Health, and my Everlasting Happiness: And give me, I pray thee, an humble Resignation, and an invincible Patience, that I may neither despise the chastening of the Lord, nor faint when I am rebuked of Him. Let me always encourage my self with this Assurance, That these light Afflictions, which are but for a moment, if they be patiently born, shall *work for me a far more exceeding and an eternal weight of Glory.* I desire, I hope thou wilt direct and inable me so to pass through things Temporal, as that I may not finally lose the things Eternal. That by thy Conduct and Guidance I may at last arrive safely to that happy World where the Weary are at Rest; where the Wicked cease from Troubling; where Sorrow and Sighing, and Pain and Vexation, and Fear and Care shall all be banish'd; all Tears shall be

for

for ever wiped from our Eyes, and we shall enjoy thee, and all that we can desire in perfect Bliss, and Eternal Safety and Quiet.

This is a true Saying, and worthy of all Men to be received, That *Jesus Christ came into the World to save Sinners.* Lord I receive it; Lord I believe, help thou my unbelief. I believe, O Jesu, thou art Christ the Son of the living God, that should come into the World. Oh tender and condescending Love, how dear is that Blessed Name to me! Jesus my Saviour! Oh how full of sweetness is it, as a rich Perfume! Thy Name is as Ointment poured forth! Oh be thou ever *Jesus* to me. To thee, O Lord, I fly as a refuge from the just Wrath of God I have deserv'd; as able to conquer all my spiritual Enemies; as willing to receive into thy protection all that come unto thee. *Oh Lamb of God, that takest away the Sins of the World*, have Mercy upon my poor Soul; grant me thy Peace. Thou invitest those that

are

are weary and heavy laden to come unto thee: *Behold, Lord, I come, let me find Rest to my Soul.*

I come to partake of the Happiness of being united to thee in this Sacrament. I believe, O Lord, the Truth of all thy Promises, and the Verue and Power of all thine Ordinances: And that the Bread we break, and the Cup we drink in this Sacrament, are not bare Signs, but real Instruments of Conveyance, and the Communication of thy Body and Blood: I come, then, that I may receive thy Body and Blood, may be interested in the Merits of thy Passion; that I may partake of thy Spirit, and be intitled to the Heavenly Inheritance, which thou hast purchased for poor lost Sinners. I come to make a Thankfull Remembrance of thy Death, which thou didst kindly submit to for the Advantage of Mankind: And by thy Death I hope to have Life everlasting.

I gladly embrace, O Lord, the Offers of thy Gospel. I desire thee to subdue

subdue in me all my rebellious Lusts and vile Affections, and as a King to rule over me. I will account it my Honour to be thy meanneſt Subject. I deſire thee to afford me thy Heavenly Inſtructions; teach me as a Prophet, and make me wiſe to my Salvation through Faith that is in thee. I deſire thee to intercede for me as Prieſt in the Vertue of thy moſt valuable Sacrifice; and to beſtow upon me the large Bleſſings which thou haſt purchaſed for Sinners. I believe, O Lord, thou haſt died for our Sins, and art riſen again for our Juſtification. I deſire thy Death may utterly crucifie and kill all my Sins; and that thy Reſurrection may revive my Hopes. By thy Reſurrection I deſire, I hope for mine: By thy Aſcenſion into Heaven I deſire thee to draw my Heart and Affections from this vain empty World, to the hearty Love and earneſt Deſire of Heavenly Things: And I hope thou wilt raiſe me up at the Laſt Day, and bring me to be where thou art, and give me

an Everlasting Life. I take this Sacrament as a Pledge of thy Everlasting Love; as the Evidence of great Love already shown me, and the Earnest and Assurance of yet greater Communications to come.

My Soul thirsts for God, even for the Living God: Oh, when shall I come and appear before God! When shall I see thy Face, O dearest Jesu, without a Veil, be kiss'd with the Kisses of thy Mouth, enjoy thy self immediately? When shall these short and faint Glimpses of thy Glory be exchang'd for a full abiding sight of thee? When shall I have leave not onely to visit, but to dwell with thee; and to receive not transient Tasts, but drink large Draughts of Delight and Joy from an Infinite Fountain of Bliss and Joy: For in thy *presence is fulness of joy, and at thy right hand are pleasures for evermore.* Oh how I long that this my weary Pilgrimage were done: That I were absent from the Body, that I might be present with the Lord:

That

That I might have no necessary diversion, dearest Jesu, from perpetual contemplating, praising, loving and enjoying thee. For this however I do wait; This I do through thy Merits, and from thy Infinite Love expect; and that Expectation shall encourage me to labour in thy Service, to bear thy Cross, and to follow thee whithersoever thou shalt call me.

SECT. XVII.

An Exercise of Charity.

O Jesu, thou art Infinite Love! I cannot but with great delight and wonder Contemplate thee; and when I do so, I feel a pleasing Constraint upon me to Love. I must account this a most excellent and divine Qualification, which is so eminently in thee: I must reckon it my greatest Honour to be conform'd to the Son of God; and therefore I must utterly

diſlike and hate my ſelf for any defect of Love I find in my ſelf. Beſides, When I think how much I am lov'd, How much thy free and bounteous Love has given, and how much it has forgiven to me, I am forced to account my ſelf baſely and extreamly unworthy of this if I do not love much.

I will put on, then, the moſt extenſive Charity that I can: I will wiſh well, and do good to all Men as far as I have power, and as oft as I have opportunity to do it: I will love my Neighbour as my ſelf; and account him my Neighbour, who has any need of my kindneſs, and to whom I have it in my power to do any Office of kindneſs, whoſoever he be. Thou, O Bleſſed Jeſu, haſt lov'd the moſt unworthy Wretches! I, then, will account none unworthy of my Love and Good-will. Thou haſt lov'd thoſe that were infinitely below thee, and haſt mightily condeſcended to do them kindneſs. I will never account it below me therefore to do an Office of

Kind-

Kindneſs to my meaneſt Neighbour; but rather the greater the Condeſcenſion is in the doing it, the more I will value the opportunity, of ſhowing therein the greater Likeneſs and Gratitude to thee. Thou, Lord, haſt lov'd thoſe that are altogether unprofitable to thee; and from whom thou canſt never receive a parallel return of Love: I will be aſham'd, then, as I moſt juſtly may, to beſtow no Benefits but where I have receiv'd, or expect to receive ſome.

Thou, O Jeſu, haſt lov'd even thine Enemies, and pray'd for thoſe that *deſpitefully uſed and perſecuted thee*: And this is a glorious Pattern which I intend, by the Aſſiſtance of thy Grace, to imitate. As for all that have injur'd me by Word or Deed, O Lord, I forgive them, and I pray thee to forgive them. I am more ſorry for their Errour and Sin, than I am for any Loſs and Damage which is come, or may come to me by their Injury: Lord have Mercy upon their Souls;

Forgive my Enemies, Perſecutours and Slanderers, and turn their Hearts. I deſire no harm to any that are my Enemies, if any be ſo: Nor will I rejoice over them when they fall, but rather grieve to ſee it; much leſs will I ever ſeek their harm and miſchief. And I purpoſe on the contrary, notwithſtanding all their unkindneſs, to do them all the good Offices which I can; conſiſtently with a due care of my own ſafety, and with other Obligations and Duties to thee, or to others of my Neighbours. I purpoſe to ſtudy, and ſeek to do them good: To return Bleſſing for Curſing, Reſpect for Contempt, and Good for Evil: That I may, if it be poſſible, *overcome Evil with Good.*

As it is the Character of Charity not to be forward to think Evil, I will take care that no uncharitable Jealouſies or Suſpicions of my Neighbour may repreſent him my Enemy who is not ſo: I will take care not to interpret a miſtake into a malicious deſign;

design; or that which is intended as a kindness, into an injury: But will always endeavour to take all his Words and Actions in the best Sence, and to put the best Interpretation upon them all that I can: Especially will I do thus by the Magistrate, as being bound to it by the Obligation to Reverence, and Honour him as well as by the Laws of Charity; and because it is necessary and usefull to the Publick Peace and Welfare, and so is in its Effects a Charity to others of my Neighbours too.

I thank thee, O Lord, for all the kindness of my Friends, and for those that have done me any good: I pray thee, O bounteous Love, abundantly to requite them in this World and the next; in Temporal and Eternal Blessings. Continue or encrease their Store and Worldly Prosperity, if it may be good for them; and especially Bless them with Spiritual Blessings in Heavenly Things. I will endeavour, as far as lies in my power, in what I can

do for their outward Estate, or for their Souls, always to express a most gratefull Sence of their kindness. I will not despise the Love of the meanest person, much rather will I thankfully resent the condescending Favours of those that are above me.

I make my humble Supplications to thee now, O Lord, at a good time, for all Mankind: I recommend to thy Infinite Mercy all *Jews*, *Turks* and *Infidels*. Oh let them that sit in Darkness see thy marvellous Light, and be turned from the Power of Satan unto God: That the Earth might be filled with Knowledge of the Lord as Waters cover the Sea. Let thy Gospel of Holiness, Peace and Love, O Jesu, run and be glorified from the rising of the Sun, to the going down of the same.

With great Trouble and Concern, O Lord, I consider how much of the wretched World lies in Wickedness! O how sad a Thought is it, that such a Saviour should be offer'd to Men, and so few receive Him! How sad is it to

think

think that so many Thousands of Souls for whom Christ died, are likely to go down into the dismal Caves of Hell; that so many who might be Eternally happy, and praise thee for ever, will destroy, and throw themselves into Everlasting Misery. *Rivers of Waters run down mine Eyes, because Men make void thy Law:* A Law so rich in Love, and so condescending in Grace. I am troubled, O Lord, because they do not love thee, and because they will destroy themselves: Because they affront and rebell against thy most obliging Goodness, and neglect so great Salvation as it offers them.

Oh that I could save many precious Souls from their Destruction; Oh that I could pluck them as Brands out of the Burning. As far as I am able, and as becomes me to do in my place and station, I will endeavour to cure the Epidemical Wickedness of the Times I live in. I will earnestly endeavour to keep those Souls that are under my Authority and Power, and that are of

my Neighbourhood and Acquaintance, and whom I can have any influence over from going down to Everlasting Perdition. I will follow all that I may with Advice and Counsel; and those that I may not pretend to advise, I will endeavour to entreat, that they would be saved: And those whom I ought to do this to, I will reprove and correct for any Wickedness that I observe in them. I will propagate, as well as I can, the saving Knowledge, and the Love of thee among the Ignorant and Careless, and those whom their Poverty hinders from providing for themselves; By giving among them, according to my Ability, such means of their Instruction and Reformation as thy Favour has afforded the Publick.

I am greatly troubled and concerned at the Miseries and Calamities which I hear of or see in the World: That thy Creatures whom thou didst make, that thou mightest love them, and that they might be happy, should pull upon them-

themselves so much Misery from thy just Wrath, and deserved Vengeance. Oh how sad is it to think of Thousands of People going down alive into the Pit, swallow'd up by sudden Earthquakes; and in a moment snatch'd hence into Eternity, without any time to prepare for their Departure. How it grieves me to think of the sad Effects of Pining Famine in some places; of Infectious and Pestilential Diseases in others. It wounds my Soul to consider the wofull Calamities and Desolations that attend Horrid Wars! Oh how deplorable a thing is it that Men should seek to spill the Blood of Men; and give the Carkasses of their own Kind for a Prey to Birds and Wild Beasts. Lord, rebuke the proud Disturbers of the World; abate their Pride, asswage their Malice, and confound their Devices: Grant that Wars may cease in all Lands, and gentle Love and happy Peace abound! Prosper, good Lord, those that Endeavour for a just and safe Peace, that they

may

may attain it; and *scatter thou the People that delight in War.* Oh that thy Judgments which are abroad in Earth, might make the Inhabitants of the World to learn Righteousness, and turn themselves to thee who hast smitten them, that thou mayest heal them.

As a Member of thy Blessed Church, I am particularly concern'd for the Tranquillity and Peace, and the true Spiritual Glory and Prosperity of that. O Lord, purge out of thy Church what-ever does displease thee, and is destructive to the Souls of Men. Purge out of it what-ever is an Offence to those without: Possess all Christians with this, That they are oblig'd to Endeavour, that their Carriage may adorn and recommend their Religion in the sight of the Infidels; and to take care their *Light may so shine before Men, that they seeing their Good Works, may Glorifie their Father which is in Heaven.* Purge thy Church, we pray thee, from all false Doctrines and Heresies;

refies; from Prophaneneſs and Perſecution; from Superſtition and Cruelty; from Envy, Hatred, Malice, and all Uncharitableneſs. Bring into the Way of Truth all ſuch as have erred, and are deceived: Raiſe up them that are fallen; confirm, and ſtrengthen thoſe that ſtand in Piety and Vertue, and Profeſſion of the Truth. Comfort thoſe parts of thy Church that mourn, and are oppreſs'd under a Barbarous Perſecution; And let thine own Right-hand, and Holy Arm, in thy due time, give them a mighty Salvation.

O God of Love, O Prince of Peace, and God of Order, we pray thee let thy Goſpel abundantly promote theſe good things in thy Church. Grant that there may be *no hurting nor deſtroying in all thy Holy Mountain*: That all the Members of the Church, as Members of the ſame Body, and of one another, may have a Cordial Affection to each other: Carrying themſelves with *all lowlineſs and meekneſs* to

each

to each other; and with *long-suffering, forbearing one another in Love.* Grant that as there is but *one Lord Jesus Christ*, whom we all pretend to Love and Reverence, as there is but *one* true *Faith, one Baptism, one God and Father of us all*, so we may all *with one Mind and one Mouth glorifie thee our God.* Grant that every Member of the Church may so know and keep its proper place, that there may be *no Schism in the Body.*

O Jesu, King of Love, fill with thy kind and gentle Spirit all Christian Kings, Princes and Governours. Let no proud Wrath; no malicious Envy; no greedy Covetousness; no turbulent Ambition reign in any of them: Grant that they all, knowing whose Ministers they are, may above all things seek thy Honour and Glory: And that they may study to preserve the People committed to their Care in Wealth, Peace, and Godliness: That they may truly and indifferently administer Justice, to the Punishment of Wickedness and

Vice,

Vice, and to the Maintenance of thy true Religion and Vertue.

Especially, O Lord, we intreat thee to regard with peculiar Favour, thy Servants, *WILLIAM* and *MARY*, our most Gracious King and Queen. Let thy Wisdom direct them in all their Administrations; Thy Almighty Power promote their Good Designs, that under them we may be Godly and Quietly Govern'd. Let thy Bounteous Goodness shower upon them abundantly all Personal Blessings, for their Bodies and for their Souls, to their long Prosperity in this Life, and their Everlasting Happiness in the next. Since by their Wisdom and Care, by their Love to Thee, and Goodness to Us, with thy Blessing upon their Endeavours, we enjoy the happy Liberty of thy House, and these thy Blessed Ordinances, to the joy and comfort of our Souls, we will never fail to remember them in all our Prayers and Supplications unto thee.

Pour

Pour down an Abundance of thy Spirit, we pray thee, O Gracious Jesu, upon all Bishops and Pastours of thy Church. Repleniſh them all with right and ſound Knowledge, and a true Underſtanding of thy Word. Oh let not their Hearts be govern'd, or their Actions be guided by the Deſigns of Covetouſneſs or Ambition: But do thou poſſeſs and rule them by a great Zeal for thy Glory, and for thy great Deſign the Salvation of Souls: Grant that they may by their Holy Doctrine, and Anſwerable Lives, be mightily ſucceſsfull in turning many to Righteouſneſs; and that they may ſave Themſelves, and many of thoſe that are committed to their Charge.

Since my Goodneſs, O Lord, extends not to thee; and thou art above the receiving of any Advantage by the beſt Returns that I can make for all thy Bounty to me: It ſhall be my Charge and Care to requite thy kindneſs upon thy Servants to whom

I may

I may be profitable. I will love them, O Lord, that love thee, and do all the good I can to those especially that *are of the Houshold of Faith*: I will gladly relieve the Necessities of thy Servants which are made known to me; will Feed the Hungry, Cloath the Naked, Instruct the Ignorant, Reduce the Wandering, Visit the Sick and Imprisoned, Comfort and Help the Weak-hearted, and Vindicate and Assist the Fatherless and Widows in their Distress, according as I have Opportunity and Power to do so. And give me, I beseech thee, O loving Jesu, a just and large Notion of *the Houshold of Faith*, that I may not confine this my Charity within too narrow Bounds. Let me be always afraid of restraining it within too narrow Limits, never of extending it too far among Christians.

I love thee, O Lord Jesus, for making so sweet and pleasant a thing as Charity my Duty, and do account even this an Instance of thy Charity

to

to me. If there be any other Exercise of this Divine Vertue, O Lord, which I have not thought of, I desire Thee, the great Fountain of Love, to admonish me of it, and always to dispose me to it. Grant that in the pleasing Exercise of Love I may pass the time of my sojourning here in this Malicious, Miserable World; till I come at length to that Happy One, where sincere, abundant, and unalterable Love, and Joy, and Glory dwell for ever.

SECT.

SECT. XVIII.

PRAYERS for Preparation.

1.

O God of Love, Father of all Mercies, and Giver of every good and perfect Gift. It is thy Command, and I reckon it a kind and a just One, That I should Celebrate this Sacrament in Remembrance of the Death and Sacrifice of thy dear Son, our onely Saviour and Redeemer, the Lord Jesus Christ; To make me Thankfull for his Love, and for the Benefits of his Passion and Death, and that I might be made a Partaker of those Incomparable Benefits: Thou hast Commanded me in this way to renew my Covenant with Thee; to declare my self thy Creature and Servant, and bind my self to continue thy Faithfull Servant, and to live as becomes one that had his Being from Thee. O Lord, I must acknowledge it is but too necessary for me to renew the Obligations which I am so apt to transgress. I am therefore heartily willing:

willing: I desire to strengthen the Bonds of Love, that they may hold me the faster to my Duty. I would never be exempted from the Yoke of thy Service; Oh do not thou cast me out of it for the sake of Jesus Christ. And I am willing to remember my dear Saviour's dying Love, to be deeply Affected with it, and therefore to use so lively a Representation of his Death, as he has provided in this Sacrament. I must indeed own my self Infinitely unworthy of so great Good, but yet cannot chuse but be earnestly desirous, O Lord, to partake abundantly in the Merits and Benefits of my Saviour's Death: There is nothing so dear to me as to have all mine Iniquities pardon'd; to recover thy Favour: To enjoy the excellent Graces of the Holy Spirit, and be consecrated for a Sacred Temple to Him: To receive Earnests and Pledges, yea, and Fore-tasts of my future Joy and Happiness: All which are the matchless Blessings He has purchased for me, and which Thou hast directed thy Church to seek and partake of in and by this Sacrament. All this I humbly seek and crave, through the Merits of Jesus Christ my Lord, to whom with the Father and the Holy Ghost, be

all

all Honour and Glory, World without End. *Amen.*

II.

Almighty and most Merciful God, I bless Thee for this Sacrament, and would come to it with a hungring and thirsting Soul. But, alas, how shall I, a poor mean Creature, approach thy Majesty! How shall I, a guilty polluted Sinner, dare to approach thy Purity and Holiness! O Lord, I am Infinitely unworthy to come so near Thee: Yet, it seems, thou dost not regard my Unworthiness, else Thou wouldest never have invited me. Thou inviteſt poor sinfull Creatures in General to this Feast; thy Guests can be none but such: If all therefore that are unworthy to come, should Absent themselves, none of us would be there; and thy vast and kind Preparations would be in vain; I come therefore, most Gracious God, in Obedience to thy Command and Invitation: But I will come with the lowliest Reverence and Humility, for thou hast regard unto the Lowly: I will come as a returning Prodigal, for Thou art willing to receive such: I will come, hoping in thy Infinite Mercy; for there is Mercy

with

with Thee, through Jesus Christ. My great Concern, O Lord, is, that I may be in some good measure fit to approach Thee, though I can never be worthy; and that I may have and exercise those Qualifications in my attendance on Thee, which are suitable to this Sacrament, and which Thou requirest. I have therefore earnestly endeavour'd to find or form those Qualifications in my self; But, alas, O Lord, I dare not trust to my own Examinations or Endeavours. Do Thou, the Heart-searching God, examine and try me; do Thou, I pray Thee, prepare me. I fly to thy Grace and Blessed Influence: Lord, give me, I pray, what Thou requirest to be in me. It is my great Encouragement to make this Request, that I know I ask herein what Thou art willing to give. Thou, Lord, art always more ready to Hear, than we to Pray; and art wont to give more than either we desire or deserve. Thou knowest I cannot have these Qualifications but from Thee: Since therefore Thou hast commanded me to come possess'd with Them, I am sure Thou art willing to give them. Thou art desirous we should come prepar'd, and suitable Guests to this

Heavenly

Heavenly Entertainment; art desirous to see thy House fill'd with such. Fill me then, good Lord, and many other Souls, with those Graces which it becomes us to approach Thee with, for the sake of Jesus Christ our Mediatour and Advocate. *Amen.*

III.

O Lord of Infinite Bounty and Power, I humbly pray Thee, give me a sincere and unfeigned Repentance for all my Sins: Oh let the Remembrance of them be grievous unto me, the Burden of their Influence and Power intolerable. Possess me with a hearty Shame and Sorrow for that I have so basely and unworthily affronted thy Infinite Majesty, and put my kind Saviour to so much grief and suffering to save me. Possess me with an earnest Hatred of what is so displeasing to Thee as my Sins justly are; that I may earnestly and steadily endeavour to cast them from me. Turn Thou my foolish Heart from the Love of all Sin, to the Love of Thee. Do Thou, O Lord, who best knowest all the dark Corners of my Heart, discover to me every lurking secret Evil, which I have not been able by my Examination

to

to observe; and let it now be brought forth and slain before Thee.

Increase in me, O good Lord, I humbly pray, a lively Faith in thy Mercy, through the Merits and Mediation of Jesus Christ. Help me firmly to believe thy readiness to receive, and pardon Sinners that repent and return to Thee: To rely with all Assurance on the Sacrifice and Attonement of thy Son's precious Death: Raise in me the comfortable Hopes of all Mercy and Favour upon that sure Foundation; and grant me to rejoice in Hopes of seeing thy Glory.

Oh that my Heart may be all on a Flame of Divine Love, even a whole Burnt-offering, when I remember and consider my Saviour's dying Love to Sinners. Especially when I see him in this Sacrament, as it were evidently set forth Crucified before Me: When I see there his broken Body, and his Blood poured out; and consider that all this He suffer'd for Me. Oh let such a sight affect me, as it ought to do, beyond all Expression. Oh let it transform me into Love. Let it make such strong and lasting Impressions upon me, that I may ever afterwards be under the sweet and mighty Influences of

of Love; always be guided by the Laws, and aiming at the Ends of Love. Let Love and Thankfulness to Him greatly employ my Soul when I am at this Sacrament, and be from thenceforth the great Concern and Business, the very Form and Character of my whole Life for ever.

And since my Love cannot redound to his Advantage, make it to flow abundantly upon those that love Him. Give me a free Heart and Hand, and power to do much good to them. According to my power I purpose to Exercise my Charity towards them, and towards all Men, in Thought, Word and Deed at this Sacrament. I pray that the Memorial of my dear Saviour's Love may effectually inspire me to do so: And I purpose, and desire, and pray, that Thou wilt be pleased to inable me, to abound in Love and Good Works towards all Men, through the whole Course of my Life.

Put, I beseech Thee, O Lord, my Soul in all respects into such a posture as becomes the Remembrance of a Crucified Saviour, that I may be well-pleasing and accepted with Thee; That thou mayest

delight over me to do me good; That I may have Communion with Thee to the Joy and Comfort of my Soul; to the Encreaſe of Spiritual Strength; to the ſecuring of my Perſeverance in Holineſs and Righteouſneſs all my days. All which I humbly ask in the Name of Jeſus Chriſt; and further crave whatever is comprehended in his moſt Abſolute Form of Prayer, ſaying,

Our Father which art in Heaven, &c.

Amen.

SECT.

SECT. XIX.

Directions for a Devout Behaviour at the Communion.

THanks be to God we have so good provision made by our Church for the Administration of this Blessed Sacrament; That any good Soul may receive it with great Devotion and Comfort, who will but seriously attend to what is appointed to be said and done in that Administration; as indeed many such Souls, *accustomed* to it, have found by very comfortable Experience: Upon which account it were much to be desired, and very advisable, That those who are wont to attend this way but once in a Year, when they enter into an Office, would persuade themselves to come more frequently to it; That they might do so with the more comfort and advantage to their Souls, when that Occasion re-

quires them to do it: For the whole Buſineſs is ſo order'd, that 'tis very Apt and Fit to ſtir up in us the lively and vigorous Exerciſe of all thoſe Graces which are required to Attend it. So that the beſt Advice which can be given for our due and profitable Behaviour at the Holy Communion is this: That the Communicant do very cloſely Attend to what is order'd to be ſaid and done by Him that Miniſters, or by the Communicant Himſelf, while they are upon this Duty.

But becauſe the Communicants, eſpecially where the Number is great, (as I wiſh it were every-where) will have ſome Spaces wherein they may employ themſelves in ſome private Ejaculations and Devotions; I ſhall not think it contrary to the propoſed Brevity of this Book, to afford them ſome ſuch Devout Prayers and Ejaculations as they may uſe; and I ſhall put them in their proper Places. But theſe muſt be commonly very ſhort, that they may not be diverted from joining with the Publick Office. To

To begin then, where we uſually begin this Adminiſtration.

When He that Miniſters is reading thoſe Sentences of Holy Scripture which are deſign'd to Exhort and Encourage the making our Offerings to Almighty God: While you have your Offering in your Hand, or when you have given it, ſay,

O Lord of Heaven and Earth, Maker and Owner of all Things! All that I have and am is from Thee, and all is Thine. Thou doſt give, and Thou haſt right to take and uſe what Thou pleaſeſt of it: I humbly preſent This according to my Ability; as an Acknowledgment of thy right in me, and in all that I have; and of thy Bounty in giving it. I preſent, and I humbly intreat Thee to accept This as a Token and Pledge of the Dedication of my ſelf, and all that I have, to ſerve and honour Thee. Sprinkle me, O Lord Jeſus, and this my Duty with thy precious Blood, and obtain for me, by thy Merits, a great Encreaſe of all Spiritual Gifts and Graces, to thy Glory and my Salvation. *Amen.*

When the Offerings are all receiv'd, and set upon the Altar: He that Ministers proceeds to make Intercessions to God for the Whole State of Christ's Church Militant here on Earth: In which it becomes every Devout Soul, as a Living Member of that Church, to join with him, with very hearty Affections.

After this He proceeds to an Exhortation, which is design'd to deter all those from drawing near to this Holy Ordinance, who are conscious to Themselves that they have been negligent to prepare for it; and who live in any known Sin. And then it goes on to Encourage those Humble Penitents, and Faithfull Souls, who have been carefull to prepare Themselves; and to excite in them those Dispositions with which they ought to come. It will be very proper for the Communicant, while the Minister is reading this, to join with Him, and to turn it into a Prayer, thus:

O God

O God that ſearcheſt the Hearts, and meſt the Reins of Men; and who haſt commanded us to come to the Holy Communion of the Body and Blood of our Saviour Chriſt: Thou knoweſt I have diligently Examin'd my ſelf before I would preſume to eat of this Bread, and drink of this Cup; and have endeavour'd, that I might with a true penitent Heart and lively Faith receive this Holy Sacrament, that ſo I may to my great Benefit and Conſolation ſpiritually eat the Fleſh of Chriſt herein, and drink his Blood; that I may be one with Chriſt, and Chriſt with Me: And that I might not receive the ſame unworthily, nor, which I dread to ſpeak, be guilty of the Body and Blood of Chriſt my Saviour, and ſo eat and drink my own Damnation, not conſidering the Lord's Body: That I might not kindle thy Wrath againſt me, but find favour in thy ſight; That I might not provoke Thee to plague me with Temporal Afflictions, but obtain the continuance of ſuch Comforts as I enjoy, and the beſtowing of ſuch as Thou ſeeſt moſt convenient for me; That I might not provoke Thee to cut me off by an untimely

Death, I have, according to the direction of thy Apoſtle, ſeriouſly judg'd my ſelf. *Do not thou enter into Judgment with thy Servant, O Lord, for in thy ſight ſhall no Man living be juſtified.* I have repented my paſt Sins, and do repent of them: I have endeavour'd to be poſſeſt of a lively and ſtedfaſt Faith in Chriſt my Saviour; Lord encreaſe my Faith. I reſolve to amend, by the Aſſiſtance of thy Grace, what-ever Evil I ſhall be convinced of in my Life: And I heartily ſeek thy Favour upon this juſt and reaſonable Condition of being in Charity with all Men. O Lord I forgive, let me be forgiven: And after all, I moſt humbly pray Thee, who alone canſt do it to make me a meet partaker of theſe Holy Myſteries. Above all, I give moſt humble and hearty Thanks to God the Father, Son and Holy Ghoſt, for the Redemption of the World, by the Death and Paſſion of our Saviour Chriſt, both God and Man; Who did humble Himſelf even to the Death upon the Croſs for us miſerable Sinners; Who lay in Darkneſs and the ſhadow of Death, that He might make us the Children of God, and Exalt us to Everlaſting Life. I deſire at this time with all Thankfulneſs to

remember the Exceeding great Love of our Master and only Saviour in his thus Dying for us; and the Innumerable Benefits which by his precious Blood-shedding He hath obtain'd to us. I heartily give Him thanks too, for that He hath further shown his Love to wretched Sinners in his Instituting and Ordaining Holy Mysteries for Pledges of his Love, that we might have the more full Assurance of it, and for a continual Remembrance of his Death to our Great and Endless Comfort. To Him therefore with the Father and the Holy Ghost, I give, as I am most bounden, continual Thanks, submitting my self wholly to his Holy Will and Pleasure, and purposing that I will study to serve Him in true Holiness and Righteousness all the Days of my Life.

Amen.

In the next place you are to join with the Minister with all Humility and true Godly Sorrow in a Confession of Sins, and to receive by Him God's Absolution.

To the Sentences of Holy Scripture which He next recites to encourage our Faith and Hope in God, it may be proper to make in your Hearts some such Answers as these.

To those Words of our Saviour, *Come unto me*, &c.

Answer. Behold, O Lord, I come: Jesus, thou Son of *David*, have Mercy upon me.

To those Words, *God so loved the World*, &c.

Answer. O Father of Mercies, have Mercy upon me, and give me that Faith in thy Son, that I may not Perish, but have Everlasting Life.

To the Words of St. *Paul*, *This is a true Saying*, &c.

Answer. Lord, I believe the Truth of this, and thankfully embrace so Important a Truth: O Christ, save me, one of the chiefest of Sinners.

To the Words of St. *John*, *If any Man sin*, &c.

Answer.

Answer. Be Thou, O Jesus, the Righteous, my Powerfull Advocate with the Father: O Father, accept of his Death as a Propitiation for my Sins.

To what the Minister says next, you are to make the Answers directed, and to join with Him in the Praises and Prayers following.

After that the Bread and Wine is by the Prayer of Consecration set apart to represent the Body and Blood of Christ; and while the Ministers are receiving, you must look upon the Elements with an Holy, Awfull Reverence, and sadly call to Mind the Scourging, the Buffetings, the Crown of Thorns, the cruel Nails and Spear which wounded and bruised, which tore and kill'd the Loving Jesus: You may remember the more terrible Sufferings and sharp Agonies of his Soul; which He endur'd especially when He made his Life an Offering for Sin. And you should call to mind it was your Sins that gave Him all these Sufferings and Griefs; that yet He endur'd them

for

for your Advantage; And He was Scourg'd, that by His ſtripes you might be healed; He ſhed His Blood to ranſome you from Hell and Miſery; and died, that He might obtain for you Everlaſting Life and Happineſs. And while the reſt of the Company are receiving, if they are a good Number, you will have leiſure, and may very profitably entertain your ſelf with reading over the foregoing Exerciſes of Thankfull Remembrance, Faith, &c. And in reading them, you may Exerciſe thoſe Graces as you ought to do. If there will not be time to repeat them all; you may do well to chuſe ſome ſuch a one or more of them as is moſt ſuitable to the preſent State, and diſpoſition of your Mind. For the Devout Soul may be at one time more taken up in Admiration and Praiſe of the Dying Love of Jeſus Chriſt: At another time it may be eſpecially poſſeſt with a deep Humiliation and Repentance; at another time it may be elevated with the Hopes and Joys of Believing;

Believing; Or engag'd in making Earneſt Reſolutions of Love, Obedience, and Gratitude to the Great Redeemer: Or in Exerciſes of Charity to the miſerable and ſinfull World; And your Entertainment at this ſpare time may be choſen accordingly. Only this muſt be adviſed, in relation to this matter, That you ſhould make Obſervation of your ſelf, whether you do not too commonly fix your Meditations upon one and the ſame of theſe Exerciſes, and ſo neglect the reſt: For this muſt not be allow'd; But you muſt conſtrain your ſelf, if need be, to uſe ſometimes one, and ſometimes another of theſe, that ſo you may at times Exerciſe every Grace, and by the Exerciſe encreaſe in all.

When you go to Receive, and ſee the Miniſter approaching with the Sacred Bread, which repreſents the broken Body of our Lord, look on it, and ſay:

Behold, my Soul, *the Lamb of God, which taketh away the Sins of the World.*

Worthy

Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing. Oh come Lord Jesus, take possession of my Soul, and dwell Thou for ever with me; that I may be the more fit for such a Happiness, transform me into thy Likeness, by the renewing of my Mind. Open ye everlasting Doors of my Heart, that the King of Glory may come in.

When He delivers it to you, join with Him, and say:

The Body of our Lord Jesus Christ, which was given for me, preserve my Body and Soul unto Everlasting Life.

And as you are eating it, say within your self:

O Jesu, Thou art the Living, and Life-giving Bread, which cometh down from Heaven; which, whosoever eateth, he shall live for ever. Thy Flesh is Meat indeed, and thy Blood is Drink indeed: On Thee my hungry Soul shall feed, by my Faith, with hearty Thankfulness. Let me taste and find, that Thou, Lord, art Gracious: Thou that fillest the Hungry with good things, repleniſh me abundantly with thy Grace.

Grace. Oh let this Divine and Spiritual Food afford me much Spiritual Strength and Refreſhment.

When He delivers the Cup, join with Him, and ſay:

The Blood of our Lord Jeſus Chriſt, which was ſhed for me, preſerve my Body and Soul unto Everlaſting Life.

And when you have drank it, ſay:

Thy Love, O King of Saints, is better than Wine. As the Apple-tree among the Trees of the Wood, ſo is my Beloved among the Sons: We will remember thy Love more than Wine: The Remembrance of thy wondrous Love ſhall be the frequent, and the moſt pleaſant Entertainment of my Life: Thy Love, O Jeſu, ſhall comfort me in my Sorrows; ſhall ſtrengthen me in my Weakneſs; ſhall quicken and cure my Sloth, and Backwardneſs to my Duty: Oh let thy Love even tranſform me into Love. *Amen.*

O Father of Mercies, and of our Lord Jeſus Chriſt, whom thou haſt *ſet forth to be a Propitiation through Faith in his Blood*, behold, I beſeech Thee, this precious Sacrifice of thy Son! Behold it, I pray Thee, and

and turn away from me, thy poor feeble Creature, all the Wrath and Vengeance which my Sins have deserv'd. This is that on which I firmly and solely rely to find favour with Thee; and this is that in which I know Thou art well-pleased. Oh Father of Mercies, have Mercy upon me. Deal always with thy Servant according to thy Mercy; And teach me thy Statutes, that I may hereafter serve and please Thee in Newness of Life: And I humbly hope and desire to be accepted with Thee, through the Merits and Mediation of thy beloved Son, who died for our Sins, and rose again for our Justification; is now set down at thy right hand, and ever lives to make Intercession for us. *Amen.*

Taking notice of the Sacrament deliver'd to others, you may thus improve it.

Jesus, the rich and bounteous Lover, has good things in store for as many as come unto Him: Jesus is able to save to the uttermost all that come unto God by Him. Of his Fulness do all we receive, and Grace for Grace. See, my Soul! see here thy Master's Bounty

Bounty and Love! See Him here giving even Himſelf to His Friends.

My Soul, if Jeſus ſo lov'd us all, we ought alſo to love one another. This Commandment has He left us, that He, who loves God, ſhould love his Brother alſo. Study, then, what Offices of Love and Kindneſs it may lie in thy Power to do to any of theſe thy fellow Communicants, and reſolve upon it, for the Kind Jeſus will take it as even done to Him. If thou love Him truly, thou muſt needs love thoſe whom He loves: Thou muſt pity them in all their Diſtreſſes, Spiritual and Temporal, whom He has pitied in their Miſery at ſo coſtly a Rate: Thou muſt learn to forgive thoſe whom He forgives: Thou muſt be liberal according to thy Power, and their Neceſſities to thoſe whom thou ſeeſt the Objects of his Bounteous Love. And eſpecially thou muſt charge thy ſelf not to Hate, not to do any Deſpite or Injury to any of theſe; for even that too would He take as done to Himſelf:

Thou

and turn away from me, thy poor feeble Creature, all the Wrath and Vengeance which my Sins have deserv'd. This is that on which I firmly and solely rely to find favour with Thee; and this is that in which I know Thou art well-pleased: Oh Father of Mercies, have Mercy upon me. Deal always with thy Servant according to thy Mercy; And teach me thy Statutes, that I may hereafter serve and please Thee in Newness of Life: And I humbly hope and desire to be accepted with Thee, through the Merits and Mediation of thy beloved Son, who died for our Sins, and rose again for our Justification, is now set down at thy right hand, and ever lives to make Intercession for us. *Amen.*

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Thou

Thou muſt not deſpiſe any of theſe for their mean Condition in this World: He may have made the poor of this World rich in Faith: Thou muſt not envy nor grudge at any of them whom the Providence of God has favour'd more than He has done Thee in the Bleſſings of this World. Thou muſt take heed always that thy Carriage be not a Scandal and Occaſion of Sin to any of theſe; that thou deſtroy not Him whom Chriſt died for. And bleſſed be thy Name, O Lord, for theſe ſweet and pleaſant Laws. I willingly bind my ſelf, O Jeſu, to Obſerve theſe thy Laws of Love. Oh thou great Pattern of Love, learn me to Love.

O Kindeſt Jeſu, thy Body was broken, and is divided amongſt us to unite us to Thee, and to one another. Let it be amongſt us a Common Incentive of Mutual Charity: Let it be, in its Effects, Unity of Spirit among us, a Bond of Peace, and all Righteouſneſs of Life in our Carriage one towards another. O Thou the Great Fountain of Love, pour it abundantly

dantly into my Heart, and into the Hearts of all thy Faithfull People; That we may abound in Love one towards another; and by thus bearing thy Glorious Character and Likeneſs, in Love, may ſhow to all Men that we are indeed thy Diſciples. *Amen.*

When all have Communicated, and the Miniſter begins the Prayers that remain, you are to leave off all private Devotions, and to join with Him and the Congregation to the End.

After He has pronounced the Bleſſing, you may privately ſay:

To Him that loved us, and waſh'd us from our Sins in his own Blood, and hath made us Kings and Prieſts unto God and his Father: To Him with the Father and the Holy Ghoſt, be Glory and Dominion for ever, and ever. *Amen.*

Then riſing from your Knees, kindly and courteouſly ſalute your Fellow Communicants at the parting of the Congregation.

Some

Some Private Devotions at Home, after the Communion.

SECT. XX.

A Meditation on the Communion.

OH my Soul, ſeriouſly conſider how thou haſt been honour'd, how thou haſt been entertain'd in the Houſe of God this Day! Thou haſt been a Gueſt to the King of Saints, the Lord of Life and Glory: Divine Love has been thy Heavenly Entertainment, and Man did eat Angel's Food. Thy Saviour, thy Friend has brought Thee into his Banqueting-Houſe, his Banner over Thee was Love. Thou canſt not ſurely very ſoon forget the Pleaſures of this Feaſt: Has it not left behind it a very pleaſing reliſh? Has it not put thy Mouth quite out of taſt towards the things of this World? It is very fit

fit that it ſhould do ſo: It would become Thee for ſome time after this to account this World's beſt Delights to be but ſour and inſipid; and certainly, if thou meditate upon the good Entertainment thou haſt had, it will be ſo.

Jeſus, the Glorious Son of God, was Maſter of the Feaſt thou haſt been at ſo lately, and He was Himſelf the Feaſt. Jeſus prepar'd it out of Love to Thee. And becauſe His great Love could not (as we may eaſily imagine) provide any thing better, He provided Himſelf to be thy rich and coſtly Entertainment. He has feaſted thee with His Body and Blood. He has, in giving thee that Bread and Wine, which was by the Miniſter, according to his appointment, conſecrated and ſet apart to repreſent His broken Body, and His Blood ſhed for Mankind, made thee a partaker of the Spiritual Bleſſings and Benefits of His Death and Paſſion. Oh how great Things has He then beſtow'd on thee! Where canſt thou find

find again such Entertainment? What Enjoyments of this poor World could afford it? And if He has given thee never so much of this World, He has herein given thee that which is of infinitely greater value: And if He has given thee but little of this World, thou hast no reason to complain of Him who has been so free, so bounteous to thee in so much better things. Say then to Him, Oh how plenteous, how rich is thy Goodness, Lord, which Thou hast in reserve for those that fear Thee, and that hope in thy Mercy!

He has treated Thee with the Pardon of all thy Sins, however numerous, however heinous and guilty. Canst thou forbear to admire and praise so great a Favour? Is it not wondrous that so vast a Debt should be so freely forgiven thee? Does not this Forgiveness restore thee to the Almighty Favour and Love of God? And give thee leave to ask, and ground to expect, from Reconciled Heaven, all that is good for thee, and necessary to thy Salva-

Salvation? Oh ſay then, Bleſs the Lord, O my Soul: All that is within me praiſe his Holy Name; Who hath redeemed my Life from Deſtruction, who forgiveth all my Sins: Who crowneth me with Loving-kindneſs and tender Mercies: Oh, Bleſſed is the Man whoſe Tranſgreſſion is forgiven, whoſe Sin is cover'd: Bleſſed, O Lord Jeſus is the Man that putteth his Truſt in Thee.

He hath beſtow'd on thee, my Soul, his Holy Spirit to dwell with, and to ſanctifie thee, to fill thee with all Divine Graces: To heal all the Diſtempers of thy Soul, thy uneaſie, ſhamefull Diſtempers; to make thee tolerable and pleaſant to thy ſelf, and amiable and well-pleaſing to Him. Oh happy Souls, that are the Temples of this Holy Spirit! Where He dwells, all things ſhall be in a beautifull Order; all things compoſed and calm, and peacefull; all full of Joy: There is a Peace which the World cannot give, and a Joy unſpeakable and full of Glo-

ry.

ry. In them Heaven dwells already; They shall be acquainted with its Incomparable Felicities here on Earth; and they are seal'd hereby to the Day of Redemption.

Thy loving Lord, then, has given thee at this Feast, too, the Pledges and Earnests of Future Glory and Blessedness. He has even united thee to Himself after a wonderfull manner: He looks on thee as a Member of his own Body; Has made thee Partaker in his Death, and intends thee to partake in his Resurrection. He will not leave thy Soul in Hell, nor suffer thy Dead Body to lie always under Dissolution. He will *shew thee the Path of Life*, and thou shalt dwell *at his right hand, where are Pleasures for ever-more*: Thou shalt dwell in His presence, where is *fulness of Joy*.

Oh how like a God has thy glorious and kind Saviour entertain'd thee! None could ever bestow such things on thee but He. Thou hast been treated as a Favourite of Heaven, who canst not

not chuſe but acknowledge thy ſelf a poor, vile, and contemptible Sinner. All theſe Bleſſings and Favours He hath conferr'd upon thee, and given thee in this Sacrament ſenſible Pledges and Tokens of them; though thou art unworthy of the very meaneſt and the commoneſt of his Gifts to Mankind. Aſſure thy ſelf it was not for any Merit or Worthineſs in thee that he has been ſo Bountifull, but of his own free Motion! There is nothing of Debt in his Love, but thou muſt look upon it as altogether Obligation.

And now, my Soul, thou muſt conſider too the mighty Obligation he has laid upon thee. Thou art able to promiſe, to do nothing in return for his Love, but what he has infinitely oblig'd thee to. Should ſuch a Love as this ever be forgotten; or rather ſhould'ſt thou not reſolve that thou wilt always retain a grateſull Sence of it: And that ſuch a Love ſhall be the greateſt Joy and the ſweeteſt Delight of thy Life: That ſuch a Love ſhall

make an entire Conqueſt of thee; and make thee ſubject to the pleaſant Laws of it, through the whole Courſe of thy Life. Thou canſt not ſure, for ſhame, think of a leſs return, than to give up thy ſelf to Him; To live to Him that died for thee; To ſtudy and love what will pleaſe Him, and do it in all things. No; thou canſt not think of any thing leſs than of being His Servant, who has bought thee with ſo great a Price! Who has ranſom'd thee from Hell and Everlaſting Miſery, and that by his own cruel Sufferings and accurſed Death.

And will it ever become thee, thinkeſt thou, after thou haſt conſider'd the cruel Sufferings of Jeſus for thy ſake, to ſhrink or murmure at Sufferings, or guiltily decline them? Wilt thou pretend to be Follower, a Diſciple of Jeſus, and yet not be able to endure any thing grievous or inconvenient? Has he ſuffer'd very grievous things for thee, worſe by far than thou art able, or wilt ever be call'd to ſuffer for his ſake?

ſake? And wilt thou ſuffer nothing for Him? Was his way to Heaven encombred with ſharp Thorns, and will it become thee to murmure if thine be not ſtrow'd with Roſes? Was the Great and Glorious Jeſus deſpiſed in the World, and muſt thou be mightily reſpected and honour'd? Was Jeſus, the Son of *David*, (a rich and mighty King) mean and poor, and will nothing ſerve thee but to be vaſtly and ſuperfluouſly rich? For ſhame, my Soul! Theſe Deſires cannot become thee. It is enough for the Diſciple that he be as his Maſter; and ſurely 'tis an Honour that the Servant be as his Lord. If thou wilt be a Follower of Jeſus, thou muſt expect, as the World hated Him, ſaw no form nor comelineſs in Him; ſo it will hate, and it will ſcorn thee; It will not ſee any thing to admire in thee: Conſider the Sufferings of Jeſus, and harden thy ſelf; Learn from Him to deſpiſe the Inconveniences of this Life; learn to deſpiſe its Allurements. From his In-

differency towards it, 'tis thy Duty and thy Honour to be very Indifferent too. And this, as all thy Duty, thou wilt find pleasant upon the trial of it, and a reward to it self. This will give thee an invincible composure and peace of Mind, a happy Command and Enjoyment of thy self under all the Viciſſitudes and Changes of this mutable uncertain World.

Conſider further, my Soul; Has He bleſt thee with the Pardon of all thy Sins? And does not this oblige thee to take the utmoſt care that thou Sin no more? Know, he that has had much forgiven him, ſhould love much; and Love will not let thee do any thing willingly, that is ſo diſpleaſing and hatefull to the Kind and Holy Jeſus, as the leaſt Sin would be. Conſider; Thy Sins were pardon'd to oblige thee to forſake them for ever; and this does greatly oblige thee to it: It were horrid and monſtrous Ingratitude, then, if the Pardon of what is paſt ſhould encourage thee to begin a new ſcore.

Oh,

Oh, abhorr the Thoughts of this, and reckon thou art oblig'd to live with great Care of thy ſelf, to take great Heed to thy Ways, to ſhun even the Appearances of Evil, to abhorr and avoid, as much as thou canſt, all Temptations to Wickedneſs.

Conſider, my Soul, the Holy Spirit is come to dwell with Thee; to Conſecrate Thee to be a Sacred Temple to Himſelf! Oh Divine Gueſt! Oh how great is thy Honour and thy Happineſs! Wilt thou not let Him know that thou doſt account it both? Wilt thou not ſtudy to be eaſie to ſuch a Gueſt? To ſhow him the greateſt reſpects? Know then, that he muſt Rule in thy Heart; He muſt be, not in Complement only, but, in Reality Maſter of the Houſe He is Honourable enough, ſurely, to have ſuch Reſpect done Him: And it will be thy Advantage to give it Him. He will order all things better there than ever thou could'ſt do without Him. And thou muſt take care that thou never

admit thy Lusts or vile Affections again; He will not dwell with such vile Company; If thou would'st retain the Happiness of his Presence, they must be for ever banish'd from thy Soul: And sure it should be very easie for thee to see 'tis not fit that they should be allow'd so much as a Competition with Him.

Consider too how it becomes a Soul to live, that is design'd an Inhabitant of Heaven; that is already made free of the *New Jerusalem*, which is above. Should you not now conform your Manners to that bright Company? Should you not consider what a kind of Life they liv'd when they were here on Earth; and set your self to follow Them, as they were Followers of Jesus? The Vertues which were so eminent in their Lives, must also shine in yours. They were not many of them Emperours, and Kings, and Queens on Earth, because that Fortune, shall I say, or rather that Burden, falls to the shares of but few among Mankind: Neither

Neither were they, it may be, many of them vaſtly rich, and more than they needed to be; But, which is better, and of more Advantage to themſelves than either of theſe, They were poor in Spirit; They were humble and meek; They were temperate and ſober; They were very good and mercifull; All their Zeal and Concern was to Advance the Glory of God. Theſe are the ſteps thou muſt tread in; This the Way thou muſt follow, to follow them to Bliſs; Thou canſt not come to their End in any contrary Way: Thou muſt *not be conform'd to this World, but be transformed by the Renewing of thy Mind.*

Thou muſt not eagerly hunt after the Pleaſures, the Wealth and the Preferments of this World. It would become thee to be ever very Indifferent towards them, as having already taſted and enjoy'd far better Things than they: What is capable to afford thee incomparably more pleaſure and ſatisfaction: And eſpecially would this

become thee, as being entitled to far better things: To more durable and uſefull Riches, more ſolid and laſting Pleaſures, and to far higher Dignities and Preferments These, thy Saviour and Friend, has given thee Pledges and Aſſurances of at this Sacrament; and theſe He will beſtow at the Laſt Day to thoſe that Love and Fear Him.

For thou mayeſt expect that this Jeſus, whoſe humble Sufferings and Death thou haſt now Commemorated, will come again in Glory, with the Hoſts of Glorious Angels attending Him, to Judge both the Quick and the Dead: He will come to *take Vengeance, in Flames of Fire, on them that Obey not his Goſpel* And will come to reward all his faithfull Servants, to be glorified and admired for his Bounty and Rewards to all them that Believe. Oh conſider well, my Soul, that Awfull, Certain Day; And ſuch as thou would'ſt then be found, endeavour now to be; If this Life be diligently

gently employ'd in thy Maſter's Work; the performance of thoſe Duties which belong to thy Station, and Calling, and Relations; He will then ſay to thee, *Well done good and faithfull Servant, enter thou into thy Maſter's joy.* It will be more to thy advantage, then, to have denied thy ſelf now for thy Maſter's Honour and Service, than to have indulg'd and pleas'd thy ſelf in all things. It will be of greateſt advantage to thee, then, to be found to have been Sober and Temperate, and Good, and Righteous, and Religious: When all the Honours, and all the Favour and Applauſe of that Day will be given to ſuch; And no other Differences among Men ſhall be regarded, but their Differences in theſe things. Be ſure, my Soul, it will not then repent thee, what-ever it does now coſt to gain the Rewards and Honour of that Day. Reſolve firmly, then, for a Good and Holy Life; Be never a-weary of Well-doing, for there is an Everlaſting Reſt

which ſhall receive thee at the End of it, and the time before thou wilt reach it is but ſhort. Be not diſcouraged by any Difficulties thou mayeſt meet with; If thou wilt boldly ſtrive, thou ſhalt overcome them all, through Chriſt ſtrengthening thee: To whom with the Father and the Holy Ghoſt, One Ever-bleſſed God, be all Honour and Glory, World without End.

Amen.

SECT.

SECT. XXI.

PRAYERS for a Suitable Converſation.

I.

O God, the Strength of all them that put their Truſt in Thee; Mercifully accept my Prayers; and becauſe through the Weakneſs of our Mortal Nature, we can do no good Thing without Thee, grant me the Help of thy Grace, that in keeping thy Commandments I may pleaſe Thee both in Will and Deed, through Jeſus Chriſt our Lord.

Amen.

II.

O Lord, the Fountain of all Power and Might, grant, I beſeech Thee, to me thy Servant, Grace to withſtand the Temptations of the World, the Fleſh, and the Devil; And with a pure Heart and Mind to follow and ſerve Thee the Onely true and living God; And let me be accepted with Thee in all my Service, through Jeſus Chriſt our Lord. *Amen.*

O Al-

III.

O Almighty God, who alone canſt Order the unruly Wills and Affections of ſinfull Men, Grant unto me thy Servant, that I may love the Things which Thou Commandeſt, and deſire thoſe Glorious Things which Thou doſt promiſe; That ſo among the ſundry and manifold Changes of this World, my Heart may ſurely there be fixed, where true Joys are to be found, through Jeſus Chriſt our Lord. *Amen.*

IV.

LOrd of all Power and Might, who art the Authour and Giver of all Good Things; Graft in my Heart the Love of thy Name; Encreaſe in me true Religion; Nouriſh me in all Goodneſs, and of thy Great Mercy keep me in the ſame, through Jeſus Chriſt our Lord. *Amen.*

V.

O Lord, who haſt taught us, that all our Doings, without Charity, are nothing worth: Send thy Holy Spirit, I beſeech Thee, and pour into my Heart that moſt Excellent Giſt of Charity, the very

very Bond of Peace, and of all Vertues; without which, whoſoever liveth, is Dead before Thee. Grant this for thy Onely Son Jeſus Chriſt's ſake. *Amen.*

VI.

ALmighty God, who haſt given thy Onely Son to be unto us both a Sacrifice for Sin, and alſo an Example of Godly Life: Give me Grace that I may always moſt Thankfully accept that his Ineſtimable Benefit, and alſo daily endeavour my ſelf to follow the Bleſſed Steps of his moſt Holy Life, through the ſame Jeſus Chriſt our Lord. *Amen.*

VII.

GRant, I beſeech Thee, Almighty God, that like as I do believe thy Onely-begotten Son, our Lord Jeſus Chriſt, to have Aſcended into the Heavens; ſo I may alſo in Heart and Mind thither aſcend, and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghoſt, One God, World without End. *Amen.*

May

VIII.

MAy the Peace of God, which passeth all Understanding, keep my Heart and Mind in the Knowledge and Love of God, and of his Son Jesus Christ our Lord; And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon me and remain with me always.

Amen.

IX.

GLory be to the Father, and to the Son, and to the Holy Ghost: As it was in the Beginning, is, now, and ever shall be, World without End.

Amen.

SECT.

SECT. XXII.

A PRAYER of Recollection.

THIS contains the Sum of this Book, and is made fit to be uſed after the reading any parts of it in the Family or Cloſet.

O Moſt Great and Glorious God! Lord of Heaven and Earth, Infinite in Majeſty and Glory, and in thy Greatneſs unſearchable. All things that are, do derive from Thee, the Fountain of Beings, all their Excellency, and all their Power. Thou art worthy of the greateſt Reverence from the Higheſt Angels; worthy of our Godly Fear and moſt Awfull Adorations; art Exalted in thy Greatneſs above all our Bleſſing and Praiſe. And as thy Greatneſs is Infinite, ſo is alſo thy Goodneſs; which Thou haſt exerciſed in a manner ſuitable to thy Excellent Greatneſs: For Thou art in all things like thy ſelf, and there is none beſides Thee like unto Thee. In wondrous Wiſdom and Goodneſs haſt Thou made the World, bounte-

bounteously communicating Being and Happiness among thy Creatures. But thy Goodness has peculiarly shown it self in thy dealing with Mankind, and appear'd in amazing Glories. It appears within us, and in all things that are round about us. Thou hast made Man a Noble Creature, little lower than the Angels. Thou didst Endow Him with thy Glorious Image in Righteousness and true Holiness. Thou Crowned'st Him with Honour and Dignity, giving Him Dominion over the Works of thy Hands. Thou hast built this Beautious World for his Habitation, and plentifully furnish'd it with all things necessary and delightfull to Him. All our Sences present us with many Instances of thy Goodness to us, the Earth is full of it; Day unto Day uttereth Speech, and Night unto Night sheweth the Knowledge of This. We cannot without the greatest, and the most wilfull Blindness, fail to see it; nor without the most unworthy and disingenuous Ingratitude, forget or neglect to Acknowledge it.

But this, O Lord, is that which we must, with Shame and Self-abhorrence, accuse our selves of. All thy Goodness, and the Obligations of it, were soon forgotten by

our

our First Parents, and they rebell'd against Thee: And we are their true and vile Offspring, going astray from the Womb, living in Enmity against Thee, and despising thy Commandments. All the Wickedness of the World, and the Affronts Thou hast receiv'd from it, Thou didst foresee; and yet of thy great Patience and Forbearance didst spare our First Parents, and permit Them to propagate their base and corrupt Nature! And this gives us occasion, O Lord, to reflect upon the greatest and most glorious Exercise of thy Goodness to Mankind. When we were all guilty before Thee, and Obnoxious to thy Eternal Wrath; And thy Honour, and thy Justice did require our utter Rejection and Perdition. Yet even then did thy Wisdom and Goodness contrive and afford us a Way and Means of Salvation: And thy Infinite Greatness, though so exceedingly Affronted, did condescend to a Concern to save us; And a way was found out suitable to thy Greatness, and our Necessity. Even then did God the Father so love the World, that He gave his Onely-begotten Son, that whosoever Believes in Him should not Perish, but have Everlasting Life: And then did God the Son,

in

in his Infinite Compaſſion to Mankind, offer Himſelf to be our Mediatour; And He undertook to purchaſe for us the Divine Favour which we had loſt at the Coſt of his own Abaſement, in taking our Nature, and of dying a Sacrifice for the Sins of Men. Oh how unwearied, Lord, has thy Kindneſs and Mercy been towards us! And how odious and deteſtable are all our Tranſgreſſions againſt Thee! When we conſider Thee, O Lord, and the Obligations which Thou haſt laid upon us, we are even confounded to think of the exceeding Vileneſs and Enormity of our Sins. We are therefore forced, O Lord, to abhorr our ſelves; We humble, we abaſe our ſelves before Thee. We acknowledge thy greateſt Diſpleaſure againſt us to be Juſt and Righteous; and muſt own, that we have deſerv'd Thou ſhould'ſt throw us into the Everlaſting Fire which is prepar'd for the Devil and his Angels. But, Bleſſed be thy Name, there is Mercy with Thee, and Thou art, through the Undertaking of our Bleſſed Mediatour, a God forgiving Iniquity, Tranſgreſſion and Sin. We praiſe Thee, we magnifie Thee, O Lord, for thine Ineſtimable Love in the Redemption of the World by our Lord

Jeſus

Jesus Christ. Glory be to the Father, and to the Son, and to the Holy Ghost, for this wonderfull Favour and Relief in our low and desperate Condition. Encouraged, O Father, by the Sacrifice of thy Son, and relying upon the Merits of it, we return unto Thee: We desire to return to our Duty. We gladly and thankfully accept of the new Offers of Grace and Favour with Thee, which Thou art pleased to make us; We submit to the gentle and easie Terms thou requirest of us, and we humbly seek thy Favour upon those Conditions. We were, O Lord, by the kind Dispensation of thy Providence, in our early Infancy, dedicated to Thee, and engag'd in that Happy Covenant, which Thou affordest us as the Way of our Salvation: But we must with shame confess, that we have broken this Covenant, and liv'd in too great Neglect of it; and have added to the other Heinousness and Wickedness of our vile Sins, the great Guilt of breaking our Vows and Promises to Thee. As sensible of our unworthy Behaviour, again, O Lord, we desire to renew those Bonds, and we earnestly desire they may be so confirm'd by this renewal of them, as that they may never

be

be broken any more. We renounce this wicked World, our own corrupt Nature, and thine Adversary the Devil; We purpose not to suffer our selves to follow, nor be led by them. We will receive, O Lord, what Thou requirest us to believe; And we devote our selves to keep and obey thy Holy, Just and Good Commandments, through the whole Course of our Lives: To be always under the Influence and Power of Love to Thee, and to our Neighbours: To love Thee with all our Heart, with all our Soul, and with all our Might; and our Neighbour as our selves. O Father of Mercies, graciously accept of our Repentance, and return unto Thee: Look upon the Death of thy Son, and turn from us all thy Wrath: Justifie us freely by thy Grace; Pardon all our Sins upon the account of it; take us into thy Service, and grant that we may ever hereafter please Thee in Newness and Holiness of Life.

Jesus, Thou Son of God, have Mercy upon us, O Christ hear us; be Thou our Advocate with thy Father! By thy Holy Nativity and Circumcision; by thy Meritorious Cross and Passion; by thy Precious Death and Burial; by thy Glorious

Resur-

Reſurrection and Aſcenſion take us into thy Care and Protection: Thou that haſt done all theſe things for us, have Mercy upon us: O be Thou *Jeſus* to us, and ſave us from our Sins: Give us, according to thy promiſe, to them that receive Thee, the Glorious Priviledge to become the Sons of God: We accept of Thee, O Lord, as a King to Rule us, and will ſtudy to know and endeavour to Obey thy Commands: We earneſtly deſire thy Teaching as our Great Prophet; and will receive and comply with thy Divine Inſtructions, however contrary they are to the corrupt Byaſs of our Nature, and our Love of this World. Lord, we purpoſe to conform our ſelves to them by the Direction of thy Excellent Example, and not to be conformed to this World. And we will always acknowledge our utter unworthineſs of the leaſt Good, and place all our Hopes in thy Merits and Interceſſion as our Great High Prieſt. O let us find by the good ſucceſs of all our Humble Addreſſes, that Thou haſt Compaſſion on our Miſeries, and doſt ever live to make Interceſſion for us.

But, alas, we have promiſed and reſolv'd more than we are able to perform without

out the Influence and Assistance of thy Good Spirit. We therefore Address our selves to Thee, O Blessed Spirit: Come down, we beseech Thee, into our Hearts; replenish us abundantly with thy Grace; let us become thy Sacred Consecrated Temples, and do thou evermore dwell in us: Banish and purge out of us for ever all that is contrary and displeasing to Thee. Teach us, that denying all ungodliness and worldly Lusts, we may live soberly, and righteously, and godly in this present World. Write thy Law in our Hearts, that we may never depart from it. Increase and maintain our Faith; Increase and continue our Love; Cherish all Grace in us; and cause us to persevere in Holiness, and Vertue, and Well-doing, to the End of our Lives. Keep us in the Knowledge and Love of God, and of his Son Jesus Christ our Lord. We purpose, O Holy Spirit, duly to wait for thy Blessed saving Influences in a diligent attendance on thy Sacred Ordinances, the Word and Sacraments: Oh let us be always in due fitness to attend them, when the happy Opportunities of doing so are afforded us; and let them be always blest to us, and be effectual to promote our Sanctification, and Salvation. In-

[Insert this when this Prayer is used in the Morning.]

We give Thanks to the God of all Mercies for the safe Protection, the quiet and comfortable Rest of the last Night: We devote this Day and all our Lives to thy Service, in the Duties which Thou giveſt us to do; Aſſiſt us mercifully, O Lord, in all, and Accept us in Jeſus Chriſt.

[Insert this when this Prayer is used at Night.]

Enlighten our dark Souls, we beſeech Thee, O Lord, with all the Knowledge that is neceſſary to our Salvation: Fill us with Devout Affections, and let thy Love always poſſeſs and rule us: Be Thou, we pray, our Protection this Night from all the Perils and Dangers of it.

May the Grace of our Lord Jeſus Chriſt, the Love of God the Father; and the Communion of the Holy Ghoſt, be with us all henceforth for evermore.

Amen.

Our Father which, &c.

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